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ART. I.—CHRISTIAN BENEVOLENCE.

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THE subject of Christian Benevolence or alms-giving is one with which every member of the Reformed Church is or ought to be familiar; for it has come to occupy a position in front of all other subjects which engage the attention of the church at the present day.

Since the inauguration of the reign of peace which, under the Divine Spirit and direction, is fast binding in the unity of love all the ministry and laity of our Reformed Zion, as one body, and which encourages us with the hope that the day is hastening when all the differences, divisions and antagonisms of the past shall be permanently healed; since our entrance upon this new, and, as we pray, brighter, more peaceful and prosperous era in the history of our church, there seems to be a general desire on the part of both ministry and people for the prosecution of such practical Christian work as has not characterized our church in the past.

It is true that the conflict through which the Church has passed has not been without some good results. It probably has led to a deeper apprehension of the truth, to a clearer and fuller presentation of the distinctive and fundamental doctrines of the Church, and to such modification of views on the subject of Cultus as, by mutual tolerance and forbearance, may in the

near future bring to pass greater uniformity in modes of worship.

Theological differences still exist, and controversies will arise in the future; but may we not hope that we have attained to that advanced position where differences may exist without division, and controversy be conducted without violation of Christian charity? But, though we may find comfort in the assurance that our Church has progressed and prospered notwithstanding the differences and difficulties that have prevailed within her Communion, and that she has brought with her from out the controversy of the last quarter of a century a purer doctrine and a more vigorous theology, yet do we discover that our development has not been without deplorable defect. Whilst the maintenance of Doctrine and Cultus is essential to the well-being of the Church, yet if there be not a corresponding development extensively, in the way of earnest practical activity, the Church cannot be true to the law of her life, and fulfill her mission in the world.

It is here, in regard to the more practical operations of the Church, that we are coming to feel that we have fallen very far short. Our attention is being directed not so much to what we have done as to what we have not done. And it is one of the most hopeful indications of future prosperity that, as a Church, we are becoming painfully conscious of past neglects and remissness, and that upon all sides loud calls are heard, prompting to more united, earnest, zealous effort in the work of employing the talents which the Lord has committed to our trust. There seems to be an influence working spontaneously in every direction, which is creating an increasing dissatisfaction with the old order of things, and with the mistaken policies of the past. A loud call has been heard, not so much from without as from within the inner consciousness of the Church, challenging her to marshal all her forces for an advance movement; to enlarge her hitherto contracted sphere of operation, and to make her power and influence known and felt beyond the narrow limits in which she has suffered herself to be hemmed.

To meet this solemn challenge there is now, as there has never been before, an eager and sympathetic turning on the part of the whole body of the Church. The Cross of Christ is now being planted by our hands in benighted heathen lands, from which we have so long and so culpably withheld the light of the Gospel; and a disposition has been generally awakened to provide more generously for those in our own land who are destitute of the means of grace.

Our many past short-comings and deplorable deficiencies reveal to us, as never before, the necessity of cultivating and exhibiting in fuller measure, that most excellent gift of charity, which is the bond of perfectness, the crown of all virtues; without which our faith is vain, and all our doings are nothing worth; without which whosoever liveth is counted dead before God. We use the term charity in its original, Christian sense: *ἀγάπη*, the fountain from which flow all true benevolence and alms-giving.

Is it not true that the past inaction, or at best slow progress in the practical operations of the Church, has been, in large measure, due to our failure to properly emphasize and enforce the just claims of this essential factor of our Holy Religion?

Whilst it is to be gratefully acknowledged that there are evidences of some improvement upon the past, yet we need but glance over the statistics which publish to the world an exhibit of our benevolence, to discover the reproachful fact that the alms of the Church fall far short of adequately meeting the most urgent demands; and that the funds contributed for charitable purposes are a shameful pittance when contrasted with the actual ability and wealth of the Church. Who could read the dark list of figures, lately published in "The Messenger," as setting forth the contributions of the respective Classes, and the averages per member, and not experience a profound sense of reproach in the very thought that such a feeble, tottering column, should stand under the title of the "*Benevolence of the Reformed Church?*"

Should we not blush to know that there are congregations whose charity is represented in that column by what is worse

than a blank—a *double naught* (00)? that there are many members in our Reformed Zion whose gratitude for the countless blessings of God is measured by a benevolence that lays upon the altar of the Gospel *ten cents a year, five cents, one cent?*

These naked, ghastly, condemning figures, held up in the face of the Church, and exposed to the gaze of the world, tell truths unpleasant to hear, and exhibit, in all its ugliness, an evil which too long has been shielded from notice by the covers of Synodical Reports.

The evil, however, does not lie in the figures: they are but the result of a cause which does not appear to the eye in printed columns and statistical appendices. Nor will any amount of exposure, in the form of figures, remedy the evil. But may we not by the aid of these figures, as symptoms, trace the disease to its root, its cause? What is the cause? Why is it that the interests of the Church, which depend for their support upon the voluntary offerings of the membership, are so languishingly and parsimoniously carried forward? Why is it that the continuous cries for help to sustain our Foreign and Domestic Missions; and to relieve the necessities of Orphan Homes, indigent students for the Ministry, and all benevolent operations of the Church—why is it that these pitiful and touching appeals do not meet with prompt and adequate response?

Surely it is not because their cries have not been heard, or their claims presented. Nor is it owing to a lack of co-operative and harmonious effort on the part of the Church Judiciaries to devise and propose plans to call out such general charity as would be commensurate with the needs of the Church. The *best* methods, methods which have been approved by the Church, and have received the sanction of Synodical authority, down to the worst secular plans, such as have been commended by worldly wisdom and prudence—all have been applied, and all have failed to secure the desired result. No PLAN can remedy the evil. Not even the systematic, Scriptural plan, sanctioned by Divine authority and commanded by St. Paul to be observed by the Corinthian and Galatian Christians (1 Cor. xvi. 1, 2). So far



as a *plan* may be necessary, certainly no one will question the necessity of adopting that which bears the seal of Divine wisdom and authority.

But that the Scriptural *plan* of benevolence may accomplish the end for which it was designed, it must be preceded and accompanied by the Scriptural *spirit* of benevolence. The form is but the outward expression of the inner spirit. Any attempt, therefore, to pursue even a Scriptural, or Divine method, in any department of Church work, when there is lacking the spirit that evolved the method, can end only in failure, or at best but very unsatisfactory results.

Here we strike the root of the evil, the cause of the sluggishness, the discouragements and failures, that have been the conspicuous marks in the past history of the benevolent operations of our Church.

The figures, which indicate the results of our benevolence, are in true proportion to the spirit of our benevolence. Would we improve the figures, the spirit must be improved. Would we avoid the hindrances and discouragements that have impeded our progress in the past, and accomplish a nobler work, and achieve happier results, we must arouse ourselves from our lethargical sleep; call into activity our dormant energies, and, above all, become more fully imbued with that spirit of benevolence, which Christ, our Pattern, exhibited, and which was exemplified in the works and words of His inspired Apostles. Let benevolence, or alms-giving, come to occupy the prominence which the Lord assigned to it in His Church and among His people; let the hearts of the ministry and laity be warmed by that charity which forgets not to communicate, and which experiences a greater blessing in giving than in receiving; then may the Church hope to rid herself of a reproach that so long has sullied her name; then can we have assured promise that all our benevolent operations will be fully sustained; that the sorrowful cries for help from mission-fields at home and abroad will be answered, and that such offerings will flow into the treasury of the Lord as shall meet every arising demand in

His Church. This is the only efficient and practicable way of accomplishing the ends now so devoutly prayed for, the way ordained by the Lord Himself.

The false systems and false spirit of benevolence, which have introduced themselves into the modern Church, and which tend to crush out the very life of true charity, can be displaced only by the full restoration of the true idea of alms-giving which prevailed in the Apostolic and Post-apostolic Church. To learn what this idea is, we need not laboriously investigate the writings of the early Church-Fathers, although it was by them unquestionably taught and strictly enforced.\* Its fullest and clearest expression is found in the Word of God. Repeatedly by the Apostles, and with greater distinctness by the Lord Himself, are we taught that alms-giving shall be observed as an *act of religious devotion*, co-ordinate with prayer and fasting, an essential factor of Christian worship, without which worship cannot be complete and truly acceptable unto the Lord.

It was not enough that the worshiper in the apostolic church should "offer the sacrifice of praise to God continually, that is, the fruit of his lips, giving thanks to His name." Something more was required in connection therewith. "But to do good and to communicate, forget not; for with such sacrifices God is well pleased" (Heb. xiii. 15, 16). Does not the truth stand out upon the very face of these words, that "communicating," or alms-giving, thus offered in connection with

\* St. Chrysostom, especially, sought to enforce the Gospel claims of alms-giving. In one of his plain, yet eloquent sermons to the people of Antioch, he says: "To know the art of alms is greater than to be crowned with the diadem of kings."

Another, though at a later day, speaking of alms, says: "It is one of the wings of prayer, by which it flies to the throne of grace."

It is true, there were some of the early Fathers who so exalted alms-giving as to seem to favor the doctrine of the meritoriousness of good works. Even in the Epistle of Polycarp, the giving of alms is praised as a work that saves from death.

But if the early Church erred in the undue exaltation of alms-giving, surely the modern Church has wandered much farther from the truth in having changed to the opposite extreme.

the service of the sanctuary, is a sacrificial act, bringing a reward of grace to the worshiper? And may we not say, without misinterpreting the spirit of the text, that if communicating, the giving of alms be omitted, or divorced from Christian worship, it (the latter) will be a service which is not well-pleasing to the Lord?

The repeated and emphatic utterances of the Lord, bearing upon this feature of religious life, and the frequent directions given by the Apostles as to its proper observance, as prominently brought to notice in the rich sentence of our Offertory, will not permit any candid, reflecting mind to escape the conviction, that alms-giving was universally regarded by the Apostolic Church as an essential part of Christian worship, a sacrifice indispensable to a service acceptable unto the Lord.

Sadly indeed does it reflect upon our day that there exists the necessity for the defence of an act of worship which was regarded by the Apostles and early Church as being of such high and holy character. That the customs of the Church have necessarily been modified in conformity to the changed circumstances and the prevailing spirit of the several periods through which the Church has passed, affords no justification of the desuetude into which alms-giving, as originally observed, has in our day well nigh fallen.

The necessity for alms-giving, just as for prayer, or any other essential element of Christian life and worship, prevails to-day with the same force as in the day of the Apostles. The motive from which it springs can never be absent from the Christian heart. This motive is not the sufferings and wants of our fellow-men as they may come under our observation, or the necessities of the Church, as made known to us from time to time through various appeals, but it is the *love of God in the heart*.

As love is the primary law and deepest element in the being of God, so must it be the governing principle of the whole Christian life. Love to God and love to man; on these two hang all the law and the prophets. At no time can the two be sundered. The Christian life is a life of communion with

God in Christ, and a communion of the members of Christ one with another. This communion of life and love prompts to every act of worship and duty. It is the ground of all true prayer, which is the medium through which the soul holds converse with God, whilst it is, at the same time, the ground of alms-giving, the medium through which the heart communicates its love to fellow-man. The two are so correlated, that the one must stand or fall with the other.

Love to man is both the product and counterpart of love to God. It is no mystery, therefore, that Christ should have placed alms-giving, as the expression of love to one's neighbor, by the side of prayer, which represents more particularly love to God; for only as the two, love to God and love to man, are held in inseparable unity and mutual inter-dependence, can Christian communion be complete.

Nowhere does this idea of the Christian life, as a life of innermost communion with Christ, and in Him with fellow-believers, find more forcible and beautiful presentation than in the writings of St. John. "His whole first epistle is a clearly discernible echo of the Master's parting prayer (John xvii. 20, 21). \* \* \* Only on a single occasion (3d John 6, 9, 10) does he speak of the Church (*ἐκκλησία*)—everywhere else of the mutual fellowship (*κοινωνία*) of believers."\*

So too, evidently, must this same idea have governed the mind of the author of the Epistle to the Hebrews, when he wrote: "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not, for with such sacrifices God is well-pleased." Well-doing and communicating he ranks side by side. The word *κοινωνίας*, translated "to communicate," means, properly, a communion, an imparting to others, a sharing of that which we may possess.

Christian love is of its very nature distributive, communicative. It cannot be pent up within the narrow domain of self.

\* Theology of the New Testament, Van Oosterzee, p. 402.

Like the love of Christ, which is its type, it must reach out towards others, longing to make them sharers of its blessings. What the heart receives from God, it must be willing to impart to others; thus laboring for the fulfillment of the prayer, "Thy Kingdom come." If Christians believe in their religion at all, they must seek to communicate its blessings to those who have not as yet been brought under its saving power; even to those at the remotest distance from them, that they may enjoy its illuminating and quickening influence. In the degree that we fail to communicate to others the blessings of salvation, and to contribute to the religious culture of the destitute, do we violate our obligation to God and to our fellow-creatures. Every Christian congregation, besides providing for its own spiritual wants, is bound to devote itself to the general cause of Christianity, and to provide for spreading its own light and privileges to the destitute. And every individual Christian, if he have the love of God in his heart, will be constrained to contribute to this work, according as the Lord has prospered him. How can a congregation consistently pray, "Thy kingdom come," and at the same time withhold from the Lord such offerings of love and gratitude as are indispensable to the promotion and well-being of His kingdom? How can a Christian consistently pray for daily bread (all things necessary for soul and body), and not take pleasure in contributing a just portion of his means towards the distribution of this same blessing among the weaker brethren, and among those who are hungering and thirsting after the bread and water of eternal life?

We need not go beyond the Scriptural text to find ample proof of the position we have assumed in regard to the duty of alms-giving, *viz.*: that it is an act of devotion to God, and cannot be divorced from Christian worship without violating our obligation to God and to our fellow-creatures. A worship that is devoid of that spirit of love which is ready to distribute, willing to communicate, and which realizes that it is more blessed to give than to receive, is not true Christian worship; not a service with which God is well-pleased.

Christian worship is an expression of Christian life. If the heart of the worshiper be imbued with the spirit of Christ, his alms will be presented at the altar of the Church with the same readiness and cheerfulness that he offers his prayers and praises. Prayer for the support and extension of Christ's kingdom, if sincere, will be accompanied with a gift commensurate with the ability of him who offers the prayer.

Thus far we have endeavored to set forth the true character of alms-giving, as presented by Christ and His apostles, and as maintained by the early Church: alms-giving as an act of worship co-ordinate with prayer and praise, and an act accompanied with a reward of grace.

This view of alms-giving is unquestionably the oldest and only Scriptural view. But with what reception does it meet at the present day? By the great majority of Christians it is regarded as new, startling, and by very many, as unscriptural and sacrilegious. To see to what extent the Apostolic idea of alms-giving has become lost to the consciousness of the Church, we need but consider the false and perverted idea of alms-giving which is prevailingly held by Christians of the present day.

In many congregations the offering of alms is entirely omitted from the service, it being regarded at best as a necessary evil, or questionable propriety. In the column of "religious notices," published in the city papers, it is frequently announced that *there will be no collection*, with the view, doubtless, to secure a larger attendance upon the Church services. By a large class of people, the Church that can afford to make such announcement is regarded with special favor, and is accredited with an exceptionally commendable spirit of charity. Think of it, a published announcement by a *Christian* congregation, that there will be no offering of alms! And this in the face of Christ's explicit instructions in His sermon on the mount, and in bold opposition to the whole Word of God! Were the same congregation to announce that there would be *no prayer* in connection with their Divine worship, the religious sense of the public would be shocked by what they would re-

gard as an outrageous sacrilege. Even the most irreligious, would regard a worship without prayer as the veriest mockery before God and man. Wherein lies the distinction between a religious service without alms-giving, and Christian worship without prayer? Surely no distinction was made by Christ, who gave in principle all necessary instructions in regard to true Christian worship. If there be a distinction at all, it can be found only in minds that have been controlled more by a false religious culture than by the counsel of Divine wisdom.

This, the entire absence of alms-giving from the regular services of the sanctuary, is the boldest and most flagrant defection from the rule of benevolence, given to the Church by Christ and the Apostles.

It is little better, however, when the *form* of alms-giving is observed in violation of its true spirit; as is the case in all congregations where, instead of consecrating the offerings of the people to the service of the Lord and His Church, they are collected after a mendicant spirit and fashion, and devoted to purely temporal purposes. Giving towards the sexton's pay, or for the purpose of providing light and heat for the congregation, is, to say the least, a very selfish charity. And it is not to be wondered at, that those who contribute their alms (?) to such purposes have no sense of giving unto the Lord, and no thought of giving as an act of worship.

For a congregation to throw in their pennies, with the view of getting them back again, in the form of heat and light, may be a safe business investment, but it is not the *doing good* and *communicating*, which the author of the Epistle to the Hebrews associated with the giving of praise unto God. With such sacrifices (?) (contributing to one's own personal comfort in God's house, and no more) God is *not* well pleased.

Is it not true, that alms-giving is narrowed down to just *such sacrifices* in the majority of Christian congregations; and that, in very many instances, the miserable perversion is encouraged even by the pastor, who commends his flock for so generously maintaining the principle that "Charity should begin at home"?



well satisfied if it never reaches beyond home. "Like priest, like people."

Another evidence of the erroneous and unscriptural views of alms-giving, which have gained entrance into the Church, is the timidity and delicacy with which ministers of the Gospel generally present the subject of benevolence to their congregations.

To enforce the merits and just claims of the subject with the same emphasis and frequency with which it is presented in the Gospel, is to incur the risk of being charged with mercenary motives, and the spirit of avarice and worldly-mindedness. It is grating to the sensibilities of a congregation to hear the pastor repeatedly and persistently "beg for money," as the plea for alms-giving is commonly designated.

A few months ago, two prominent, official members of a Methodist church indignantly refused to receive the Communion Elements at the hands of their presiding elder, who, as they averred, was guilty of maintaining the *monstrous* doctrine that alms-giving is an *act of worship*.

But we need not go from home to discover the presence of this same evil genius. Within the bounds of our own Church, congregations might be instanced, that have censoriously protested against the preaching of "money-begging sermons." And it is a lamentable and reproachful truth, that pastors have passively submitted to the heretical proscription. Such false delicacy and puerile obsequiousness, on the part of the ministry, can find no sufficient apology for failing to present, and to present repeatedly to God's worshipers, the Gospel claims of Christian benevolence. The plea of expediency will not answer when the principles of the Gospel are at stake.

That the people have not been educated to give, and are prejudiced against it, is the weakest of arguments in favor of allowing them to continue in the shackles of ignorance and prejudice. Upon that principle, the heathen should continue heathen, and be forever debarred from the enjoyment of the light and blessings of the Gospel.

On the contrary, in the degree that there has been a lack of



proper religious culture, does there exist the necessity for the immediate diffusion of counter-influences, and for such indoctrination as shall best meet the existing want. This may give offence; but shall the truth be withheld for fear of giving offence? Says St. Paul (Gal. i. 10), "Do I seek to please men? For if I yet pleased men I should not be the servant of Christ." The lesson which Christ administered to the Scribes and Pharisees, on the subject of alms-giving, was in direct opposition to all their former teachings. They prided themselves on their much-giving, and sought opportunity to display their alms before men. Christ condemned their offerings, because they came not from the heart, and were not given as the product of a worshipful spirit; and He hesitated not to liken the professed and boasted religion, which yielded such alms, unto a "whited sepulcher—fair to the eye, but inwardly full of dead men's bones, and all uncleanness."

Such fearless, condemnatory utterance, on the part of the Saviour, not only excited the prejudices of the Scribes and Pharisees, but made Him the object of their most malignant hatred and relentless persecution. "But to this end was He born, and for this cause came He into the world, that He should bear witness unto the truth." (John xviii. 17.) As Jesus bore witness unto the truth, in opposition to false religious systems, and the reigning spirit of the world, so are all his ministering servants bound to bear witness unto the same truth. To yield in any measure to prejudices that are the offspring of a false religious culture, and to pander to a prevailing unscriptural sentiment, even though it be a growth of centuries, is nothing short of unfaithfulness to the truth, and a plain violation of the sacred obligations of the ministerial office. That an existing evil bears the marks of antiquity, and has become part of the history of a people, having entwined its rootlets around their hearts and consciences, is no justification for the continuance of the evil. No disease can heal itself; nor can it be conquered by the counter-application of the same poison as that from which the disease may have originated and

perpetuated itself. The theory, "*Similia similibus curantur*," whatever support it may find in the domain of *materia medica*, in its application to the ailments of the body, is a most fallacious and disastrous principle when applied to the diseases of the soul, or to the imperfections of the Church. Whatever may be the form of evil, it can be displaced only by the substitution of good.

To come directly to the subject in hand, the plea which is presented year after year in palliation of the almost infinitesimal benevolent contributions from the populous and wealthy districts of our Church, and from many overgrown and unwieldy Charges, has long since proven its weakness and groundlessness, the plea, viz., that the defect will remedy itself, that time will bring to pass the desired change.

Good old Time has had his patience sorely tried in the treatment of the case. That "time cures all ills," like many other proverbs, is a popular fallacy. Time, *per se*, has no curative properties, as is amply proven by its signal failure to create a more active, healthy flow of benevolent life in professedly Christian hearts. Successful treatment of the case requires the services of a more reliable and trustworthy physician.

First of all, it is necessary to have a knowledge of the cause or causes of the evil complained of. The general verdict is—*a lack of proper religious culture.*

If statistics may be taken as proof, the verdict is true and just. It might, perhaps, be considered an unwarrantable assumption, to make use of public documents in such a way as to make prominently noticeable the record of particular Classes and Charges; but if the subject is of sufficient interest, it will afford an adequate idea of the extent to which the Scriptural rule of alms-giving has been violated and ignored, to glance over the published columns which exhibit the benevolence of the respective Classes and Charges. Charges, with a membership ranging from five hundred to twelve hundred, presenting to the Lord the annual *sacrifice of a few dollars!* If the other devotional acts of these worshipers are in proportion to their alms, God have mercy upon their souls!

It may, however, be said, as it often has been, that this deficiency is cancelled by a strong Christian faith, fervid piety, or other excellences of Christian character. Surely no such disseverance of the kindred elements which inhere in the concrete, inviolable unity of the Christian system, can find any Scriptural warrant. On the contrary, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (Jas. ii. 10). See also 1 Cor. xiii.

Grant, then, that lack of proper Christian training is the cause of this dwarfed charity, does that furnish a satisfactory answer to the question: "Why are these things so?" No, we must go one step further, and ask, what is the *cause of the lack of proper Christian training*? The inability of the church to provide laborers for the uncultivated portions of the Lord's vineyard, might have been offered in answer a couple decades ago. Not so now. Does not history declare that these yet uncultivated fields had the advantage of the first Reformed laborers of America, and that they have at all times been under pastoral care and supervision?

That many of the charges, as now constituted, are too large, both as to territory and membership, to allow such pastoral care and frequency of religious services as are necessary in order to the cultivation of a more liberal *Christian* spirit of benevolence—this plea has been so often reiterated that all are familiar with it, and none doubt the truth of it. But whether or not the plea will serve as an apology for the existing deplorable want of benevolence, depends upon what answer can be made to the question: Do the present incumbents have an eager desire, and put forth earnest effort, to diminish their super-abundant labors, and render more productive and effectual the care of their flocks, by dividing in two, three or four, their broad spiritual farms, and by calling to their aid those who are standing without—idle, yet longing to engage in the service of their Master?

View the matter as we will, if there be a preponderance of blame attaching to either the ministry or the people, for the evil

so greatly deprecated, it is found upon the side of the former rather than upon that of the latter. If the people reveal a lack of proper Christian training, who is held responsible for that lack? and how shall that lack be supplied?

If alms-giving is to occupy its proper place in the worship of the sanctuary, and if offerings of benevolence are to flow into the treasury of the Lord, according as the Lord has prospered the worshiper, who but the minister shall lead in the much-needed work of reform? It is for him to apply the "sword of the Spirit," the Word of God, (Eph. vi. 17), to the root of the evil, whatever may be the prejudices or past history of those whom he may serve. What is needed at the present day on the part of "ministers of Christ, and stewards of the mysteries of God," is more of that Pauline, Christlike courage which made kings and princes tremble before the divine majesty of the truth, and which proclaimed the Gospel regardless of the favor of men.

Only when the ministry shall proclaim to the people the necessity of alms-giving with the same fearlessness and frequency that they enforce the claims of other essential acts of worship, and other duties of our holy religion, can we look for an increase of benevolent offerings from Classes and Charges that so long have suffered from the lack of proper Christian nurture.

The objection may here be urged that the benevolence of a people, or of an individual, cannot be estimated by financial measurement, and that small contributions do not always indicate a feeble charity. True, as beautifully illustrated by the widow and her mite. The poor widow gave a "*mite*," because she had no larger offering to cast into the treasury. It was "all her living;" and because of the *greatness* of her alms, and not of the smallness, did Jesus bestow upon her immortal praise. Just as the spirit of prayer reveals its presence in the form of utterance, so will benevolence—well-wishing—seek expression in love-acts, alms commensurate with the ability to give.

It has not been our purpose in directing attention to locali-

ties where the defection seems to have assumed the most conspicuous proportions, to convey the impression that the evil is merely sectional, confined within the bounds of particular Synods, Classes, or Charges. Whilst it is due to particular Classes and Charges to accredit them with comparative freedom from the fault that afflicts their less fortunate neighbors, and to commend their liberal and annually increasing offerings of benevolence, yet none can boast of having made such advancement as not to see a wide field for progress still before them.

The large figures which stand out so prominently to the credit of Charges, in the column of benevolent contributions, cannot always be taken as a true representation of the spirit of benevolence which pervades the hearts of the membership. In more than one instance, the reputation of a congregation for extraordinary benevolence has been gained by the Christian liberality of a few wealthy members, who have been made to bear the burden that should rest upon the general body; whereas the contributions, per capita, of the membership (excepting the few liberal wealthy) fall far below the average benevolence of many congregations that are numerically and financially weaker.

This fact is cited with the view merely to illustrate the general prevalence of the evil adverted to, and is not designed as a complaint of the want of that nice discrimination, which, in every instance, gives credit to whom credit is due. Were it possible to present such a precise exhibit, it would be as undesirable as unnecessary, for the reward of benevolence does not consist in public reputation, and the praise which follows it.

We need not, however, institute comparison, or employ further illustration in proof of the existence of an evil which rests like an incubus upon the whole body of the Church.

To be made fully conscious of the extent of our apostasy from the original, Apostolic idea of alms-giving, we need but ask, How many of the Christian people who enter the sanctuary of the Lord, present their alms at the altar with the same worshipful spirit that they offer their prayers and praise, as

the Lord commands? It would probably be interesting in this connection, to glance back through the past history of the Church and review the causes which have led to the gradual elimination of the idea of alms-giving, as taught by Christ, from the consciousness of the Church; and to notice in the same path of history, the gradual degradation and secularization of the apostolically instituted office of the Diaconate, with which the subject of alms-giving and alms-ministry is inseparably associated. Instead, however, of looking back, it may be more profitable for us to look forward, and inquire after the remedy—how to effect the restoration of the true idea of alms, as an act of worship.

The solution of the question needs no elaborate argument.

The perversion of the original Scriptural idea of alms-giving is but the result of the falsification of the original Scriptural idea of Christian life. The restoration of the former can only follow or accompany the restoration of the latter.

What is Christian life? A living reflection of the prototype, Christ, a consecration of body, soul, and spirit, the whole man—all his energies, faculties and talents—all his time, influence and substance unto the service of the Lord. As Christ gave Himself a ransom for all, by the same law of love is the Christian bound to give himself, his all to Christ. The consecration of man's life, with all that his life embraces, is the measure of gratitude which the Lord demands of every adopted child. This may involve sacrifice; it *must*, for without sacrifice no service can be acceptable unto the Lord.

Let this idea of Christian life fully apprehend and be apprehended by the consciousness of the Church, then will the alms of the worshippers be laid upon the altar with the same cheerful, ready spirit that fills his prayers.

To render practicable the remedy suggested for the removal of the ills that so long have afflicted our beloved Zion, and that have impeded the practical and benevolent operations of the Church, we need but prove true to the principle taught us in our childhood: that "with body and soul, both in life and

death, we are not our own, but belong to our faithful Saviour, Jesus Christ."

Let this simple Scriptural truth, which is the foundation-stone of our confessional symbol, find firm lodgment in our hearts, and give direction to our thoughts and lives, then will the alms-giving which Christ enjoined, manifest itself as but one of the many precious fruits of a true Christian life.

Let our children learn from our example and our teaching, to offer their alms, as well as their prayers, unto the Lord, that they may thus take their part in the evangelization of the world, the noble work of extending to the whole human family the light and blessings of the Christian faith.

When, under such culture, they shall have attained to our age, the treasures which now echo forth nought but hollow sounds, will be filled by their alms, and the pitiful pleadings and begging cries, which herald our shame, will be converted into tributes of praise to their benevolence.

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"ART. II—EARLY REFORMED HYMNOLOGY.

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BY REV. J. H. DUBBS, D.D.

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It has been frequently remarked, that the hymns of the churches are the most complete expression of their peculiar life. In studying the history of great religious movements, we should, therefore, not fail to make ourselves familiar with those poetic compositions in which the best thoughts of their leaders are most concisely and beautifully expressed.

The early history of the various Protestant denominations furnishes an abundance of hymnologic material. It is asserted that John Huss was the father of the *modern* hymn, as distinguished from the Latin hymns of the mediæval Church. As it was the first object of the Bohemian Reformer to instruct an ignorant and superstitious people, his hymns appear to have been mainly of a didactic character; and this peculiarity was preserved by his successors, so that as late as 1574, the Hussite leaders declared in a letter to the elector of the Palatinate: "We preach the Gospel not only from the pulpit, but even our hymns are homilies." \*

Of Luther's hymns it was said by a Jesuit writer: "They have converted more people than all his books and sermons." The Pietists, the Moravians, and the Methodists have each contributed their quota to the rich treasure of Christian song; and while many of their hymns have become the common property of Christendom, they still in most instances bear traces of their origin. The Reformed Church alone has had to bear the reproach of having been for one hundred and fifty years "a barren stock," because during that period her members

\* Alt's "Der Christliche Cultus," vol. i. p. 39.



but rarely wrote or sung the hymns which other churches produced in such rich profusion. We hope, however, to show, that, with their magnificent psalmody, the devotional needs of the Reformed people did not remain entirely unsupplied; and that when they finally entered the field of original Christian poetic composition, they contributed their full share of those precious hymns which have gained acceptance in all denominations, and which, therefore, so beautifully illustrate the essential unity of the Church.

In 1526 Zwingli abrogated the Latin choral song in the cathedral church of Zurich, and in 1527 he even forbade the singing of German psalms and hymns in the services of the church.\* This extreme action is the more remarkable as Zwingli was himself an accomplished musician, as well as the author of verses which were not destitute of merit.† He even prepared a metrical version of the 129th Psalm; and composed a melody to suit it, which is still admired. In the social circle he cultivated music so assiduously, that his enemies called him in derision "the evangelical lute-player"; and it was at his direction that the women of Zurich met on Sunday afternoons to sing the hymns of Leo Juda.‡

Under these circumstances, we can scarcely resist the conclusion, that the current stories concerning Zwingli's opposition to church psalmody have been greatly exaggerated. Ebrard says: "Zwingli set aside the Latin sing-song of the Mass. Luther, it is known, did the same thing; even the Pope wished this reform, and would have actually accomplished it, had not Palestrina appeared with his new school."

Congregational singing was unknown in Switzerland; and though Zwingli had probably heard that in Germany the churches were singing spiritual songs to the tune of popular ditties, he may have hesitated concerning the introduction into Christian worship of a new element which appeared to lack

\* Max Goebel's "Geschichte" des Christlichen Lebens, vol. 2, p. 347.

† Christoffel's Life of Zwingli, p. 130.

‡ Koch's "Geschichte des Kirchenliedes," i. p. 151-154.

solemnity, and which might possibly lead to unforeseen excesses. There are indications that he was quietly gathering the materials for the orderly introduction of Christian psalmody; but whatever may have been his ultimate intentions, they failed of accomplishment, in consequence of his death at the battle of Cappel, in 1531.

The years immediately succeeding the death of Zwingli constituted a period of gloom and depression. Though none of the other Reformed churches had accepted the stern decrees of the church of Zurich, they no doubt had a great effect in repressing the current of Christian song. This state of affairs, however, could not long continue, and several of the most eminent Reformers made earnest efforts to supply what had become a pressing want to the churches. In Strasburg there was a little circle of poets, at the head of which stood *Wolfgang Capito* (1478-1541), who is best remembered for his beneficent labors at the "Great Synod of Berne." His best-known hymn presents, in its first line, the great object of all his prayers and labors: "Give peace, O Lord, to this distracted age!"

In Constance there was another little company of Reformed hymnologists, among whom the most prominent were *Ambrosius Blarer* (1492-1567) and *Johann Zwick*. The latter was the author of sixteen German hymns, of which the best is an Ascension hymn, translated by Miss Catharine Winkworth:

"To-day our Lord went up on high,  
And so our songs we raise;  
To Him with strong desire we cry,  
To keep us in His grace." \*

It is, however, as the father of Reformed psalmody that Zwick especially deserves to be remembered. In 1536 he published the first complete German metrical version of the Psalms, arranged according to the melodies of the Lutheran Church. His "*Gesangbuechle*" also contains a number of original hymns; but while the psalms were welcome everywhere, the hymns were

\* "*Lyra Germanica*, Second Series," p. 73.

quietly rejected. "The stern legalism of the Swiss churches," says Goebel, "would not allow the singing of uninspired spiritual songs."

In Geneva the history of psalmody was very similar. When Calvin had abolished the Latin choral-song, he was at first at a loss to know what to substitute for it. Finding that without music the devotion of the Church began to grow cold, he persuaded *Clement Marot* (1495-1544) to undertake a metrical version of the psalms. Marot was the most famous poet in France, and his translations were received with the utmost enthusiasm. At the court of Francis I., they became exceedingly popular; and the Dauphin (afterwards Henry II.), chose the forty-second Psalm as his favorite, adapting it to the tune of a hunting-song which is still preserved in our German Churches, and sung to the words "*Freu dich sehr, o meine Seele.*" As Marot translated only fifty of the psalms, the work was taken up and completed in 1555, by *Theodore Beza*, who was himself a genuine poet. The melodies were composed, or arranged, by *Claude Goudimel* (1510-1572), a distinguished musician, the tutor of Palestrina. He was one of the thirteen hundred Huguenots who lost their lives at Lyons during the massacre of St. Bartholomew.

To the excellence of its psalmody was owing, in great degree, the influence which the Reformed Church exerted on the highest and most intelligent classes of French society. Though the psalms of Marot and Beza were soon forbidden by the Roman Catholic Church, they were for that very reason more highly valued by the Protestants. They filled the hearts of the Reformed people with a spirit of enthusiasm which the fires of persecution could not quench; and the prophecies of the Camisards would hardly have been uttered but for the psalms of Marot and the melodies of Goudimel.

The Hollanders, it is said, objected to the French version because it was not sufficiently literal. They probably supposed, as many persons still do, that a metrical version should reproduce all the shades of meaning in the original, even

though in so doing the graces of poetry are utterly sacrificed. We have fortunately advanced beyond this erroneous view; and it has come to be generally acknowledged, that a metrical translation should not be so chained to the literal sense of the original as to prevent the reproduction of its poetic beauty. The Dutch versions were more literal, and, perhaps for that reason, less beautiful than the French. The earliest versions, by Nieuveld and Utenhoven, failed because the melodies were not carefully chosen; but when Peter Dathenus, in 1557, published a psalter arranged according to the music of Goudimel, it was generally introduced into the church-service, where it held its own until a comparatively recent period.

*Ambrosius Lobwasser* (1515-1585) published, in 1573, a German translation of the psalms of Marot and Beza. The name of Lobwasser appears on the title-page of nearly all the old German Reformed hymn-books, and is therefore sufficiently familiar, but concerning his personal history we know very little, except that he was Professor of Law in the University of Königsberg. His version, though it is, of course, antiquated, is not destitute of strength and beauty. It is, at any rate, much more melodious than the early Scotch versions.

In 1607, Moritz, Landgrave of Hesse, published an edition of Lobwasser's psalms, containing a few slight changes and several original melodies; but beyond this trifling alteration it may be said that they stood unchanged until 1741, when *John Jacob Spreng* (1699-1758) published a new translation which gradually took the place of that of Lobwasser. That this substitution occurred even in America, is evident from the action taken by the Reformed Synod of Lancaster, in 1794: "Resolved, that a new hymn-book be prepared, in which the psalms shall be taken from Lobwasser's and (from) Spreng's improved version; and that the Palatinate hymn-book shall form the basis of the hymns, with this difference only, that some unintelligible hymns be exchanged for better ones." This action is explained in the following extract from the preface of the said hymn-book, which was probably written by the elder Dr.

Hendel: "We have preserved the division usual in our hymn-books, the psalms constituting the first part. In order that these should be used to general edification it has been found necessary to make some alterations. In Lobwasser's version many of the psalms are rendered so obscure by unintelligible expressions that their meaning can hardly be discovered; and many of them have difficult melodies, so that they are never sung in our churches. We have, therefore, selected those which are best known, and whose melodies are familiar, from Lobwasser's version, while the rest are taken from J. J. Spreng's translation, or from the new Herborn hymn-book, and are to be sung according to the melodies of well-known hymns."

During the long period in which the psalms were exclusively employed in public worship, it was but natural that the stream of Christian song should be repressed. There is, indeed, plenty of evidence, that there were many people in the Reformed Church who regarded the composition of hymns as an unwarrantable meddling with sacred things, to be placed on a level with making "dumb images" by which the Lord "does not desire His people to be taught." The line of sacred poets of the Reformed Church did not entirely fail, but they naturally selected meters of a different kind from those which were employed in congregational singing.

Gradually, however, the chain which had bound the church for nearly one hundred and fifty years began to grow weak. Influences were at work in various directions which indicated the presence of a new life. At the great synod of Dordrecht it had, indeed, appeared as though all doctrinal questions had been settled forever. "Reformed Theology had assumed a polemic character, and was in danger of holding more to symbolical books than to the Bible, more to scholastic formulas than to the simple evangelical truth, more to orthodoxy than to faith working by love."\* "It had become necessary to the health of the Reformed Church," says Ebrard "that there should be

\* Max Goebel, "Geschichte, etc.," Vol. 2, p. 140.

a reaction from this bald scholasticism to the faithful investigation of the word of God."

*Johannes Coccejus*, or Koch, (1603-1669) was the great Biblical Theologian who ventured to oppose this prevailing scholastic tendency. Though a professor at Franeker, he was a native of Bremen, and consequently, says Goebel, "not accustomed to breathing the keen air of Dordrecht." While the scholastics were fond of regarding Christianity as the manifestation of an immutable decree, Coccejus preferred to occupy a historical stand-point, dwelling with peculiar pleasure on the development of redemption. "Coccejus has therefore the double significance of being the founder of a school of genuine Biblical theologians, and of having given the anthropologic-historical standpoint that prominence in the Reformed Church which it properly deserved."\*

The Federalist Theology of Coccejus, though at first decried as heretical, was soon extensively accepted. In Germany, especially, it was received as a Divine revelation. The prominence, however, which it gave to the covenant, suggested the thought that the co-operation of man is required to make the covenant effective; and soon there arose everywhere the cry: 'What must I do to make my calling and election sure? What must I do to be saved?'

At this point a man appears upon the scene, who deserves a much more prominent place in the history of the Church than has been generally accorded him. JEAN DE LABADIE was born on the 13th of February, 1610, in Guyenne, France. He is described as having been of small stature, but of a fiery spirit, and possessed of extraordinary eloquence. In his youth, he was connected with the Jesuits, though never admitted to full membership in the order. Under the influence of the Jansenists he became enthusiastically in favor of a reformation in the Catholic Church, and organized a brotherhood consisting of those who claimed to have been really converted. Everywhere

\* Ebrard's "Christliche Dogmatik," 1, p. 76.

his preaching caused extraordinary excitement, so that Cardinal Mazarin forbade him to preach, remarking at the same time, that he did not doubt his sincerity, but that his preaching created disturbances, and was contrary to the policy of the government.

In 1650 he renounced Catholicism, and entered the Reformed Church, where he was received with great rejoicing. Having removed to Geneva, his preaching attracted thousands, and he exerted such an extensive influence, that he came to be called "the second Calvin." By preaching against fashionable follies, theatres, etc., he acquired the reputation of extraordinary earnestness, and through the influence of Voetius and Lodenstein, he was, in 1666, called to the pastorate of the French Church of Middelburg, in Holland. The good men who called him to this position felt the necessity of a revival of Christian life in the churches of the Netherlands, and sincerely believed that Labadie was the chosen instrument to accomplish this important purpose. They soon discovered their error. His preaching proved a firebrand, which caused a destructive conflagration. The doctrine of the universal priesthood was so constantly intoned, that men ceased to care for the ministry and means of grace. Labadie himself refused to submit to the authority of the Church, or to subscribe to the Belgic Confession. He was lax in doctrine; but demanded a monastic strictness in moral observance, which forbade all amusements, and finally even all worldly business. He cared only for those who thought as he did; and sought to establish an *ecclesiola in ecclesia*, consisting of those who were truly regenerated. Finally, Labadie and his party separated from the Church, and founded a sect, which maintained a sickly existence for nearly a century. It was exceedingly fanatical, its members dancing and shouting at their religious meetings, and frequently falling into trances. Labadie favored a community of goods, and after his death some of his followers adopted a monastic rule. A colony of Labadists, at an early date, founded a convent at Bohemia Manor, in Maryland, which has long since disappeared. To



the superficial observer it might appear as though the career of Labadie had been an utter failure, and yet it would be hard to overestimate the importance of the great religious movement which he may be said to have inaugurated. There were tens of thousands of Christians, who were awakened by his preaching as by a trumpet-blast, but who refused to follow him in his fanatical excesses.

While, therefore, Labadie may, in one sense, be regarded as the first of a long series of sectarian leaders, who have sought to rend the Body of Christ, it is also true that Labadism directed the attention of the Church to the necessity of a more intimate relation between the believing soul and its arisen Lord. Among the disciples of Labadie, who refused to follow him when he became fanatical, was John Philip Spener, the founder of Pietism in the Lutheran Church. In the Reformed Church, Witsius, Vitringa, Neander, Lampe, and many others of the noblest spirits of the age, were popularly called "Labadists"; but they only acknowledged the title, which had now become a term of reproach, in so far that they confessed that they owed their most precious religious experience to the great awakening which had begun under the labors of Jean de Labadie.

The time had now arrived when the stream of Christian devotion could no longer be confined to its ancient channel. Spring-time had come, and in its newly-awakened life, the "ancient stock" was soon covered with the beautiful blossoms of melody and song. Since that time, the Reformed Church has constantly rejoiced in a brilliant series of sacred poets; and though the list but rarely includes her profoundest Theologians, it is remarkable as containing the names of those men and women of distinguished piety, whose memory is dear to all succeeding generations. This series stretches out before our vision like some great historical portrait-gallery, a dynasty of monarchs, who, in humble imitation of their founder, were crowned only with a chaplet of the thorns of Calvary. Let us cast a glance at a few of these portraits on our way. Though it will be impossible to study them in detail, a few words may suffice



to refresh our memory of these benevolent features, and to strengthen our desire to imitate their excellencies.

*Joachim Neander* (1650\*-1680) was a native of Bremen. He had been a wild boy, but was converted under the preaching of Theodore Untereyk. While serving as a tutor at Frankfort, he made the acquaintance of Spener, to whom he was ever after most affectionately attached. In 1674, he became rector of the Reformed School at Duesseldorf, but as he ventured to hold devotional meetings with his scholars, he was accused of interfering with the prerogatives of the pastor, and was, in the harshest manner, driven away from his position. For several months he dwelt in a cave, which is still called "Neander's Cave. Here he composed several of his finest hymns.

In 1679, when in the most destitute condition, he unexpectedly received a call to become pastor of St. Martin's church in his native city, and thus to be the colleague of his spiritual father, Theodore Untereyk. It was a great thing to be thus drawn out of the clefts of the rock, and lifted up to the pastorate of the principal church of a metropolitan city. The change, however, brought him no relief from the persecutions of his enemies, and it is said that even his nearest relatives were among his bitterest opponents, publicly charging him with fanaticism and heresy. Neander published his "Hymns of the Covenant" as a conclusive answer to these accusations, and in the following year he died. His last words were: "It is well with my soul; for the mountains shall depart and the hills be removed, but God's kindness shall not depart from me, nor the covenant of His peace be removed."

Neander was not the earliest, but he was the greatest, of the sacred poets of the Reformed Church. His hymns are characterized by immutable trust in God, entire renunciation of all individual excellence, and contempt for everything that might

\*This date has been the subject of much dispute, but is believed to have been definitely settled by the recent discovery of original documents.

tend to separate the believing soul from the love of the Saviour. Bunsen says: "Neander is the most important sacred poet of the Reformed Church, and his hymns have a peculiar tone—a remarkable union of the lofty and the lowly, of sternness of form and gentleness of spirit, of the forms of the ancient covenant enclosing the choicest treasures of the new—so that Neander may be properly termed the Psalmist of the New Covenant, as indeed he called his spiritual songs, 'The Hymns of the Covenant.' Like David and Luther, he was as thoroughly a master of melody as of poetic composition."\*

"Neander," says Gœbel, "occupies a glorious position in the history of the church, but he could only have come to occupy this position as a disciple of Coccejus, Lodenstein, and Untereyk. \* \* \* The key-note of all his hymns is the consolation and strength derived from a firm reliance on God's election, and this is, indeed, the most glorious fruit and flower of all true Reformed Theology."

In the hymns of Neander the words and melody are most wonderfully wedded. Thus, for instance, in the celebrated hymn "*Sieh, hier bin ich, Ehrenkœnig*," the tune appears to be so completely involved in the poetic composition, that even through the medium of an imperfect translation, the sound of its swelling cadences is borne to the listening ear:

"Here behold me, as I cast me  
At Thy throne, O glorious King!  
Tears fast thronging, childlike longing,  
Son of Man, to Thee I bring.  
Let me find Thee—let me find thee!  
Me a poor and worthless thing." †

\* In 1731 the General Synod of Juliers, Cleves, and Berg authorized the publication of a collection of hymns, for use in the churches. It appeared in 1736, as an appendix to the psalm-book, and contained a number of Neander's hymns. Though individual churches, at Bremen, Lemgo, and elsewhere, had previously issued hymnals, this was probably the earliest Reformed hymn-book, published in Germany, by synodical authority.

† "*Lyra Germanica*," Second series, p. 226.

So too in the not less popular hymn, "*Lobe den Herren den mächtigen K nig der Ehren*," the long lines of dactyls pass before us like a procession of victorious Israelites, bearing the ark and singing the songs of Zion.\* The authorship of the Pentecostal hymn, "*Komm, O komm, Du Geist des Lebens*," has been questioned, though we think without sufficient reason; but even here the words suggest the melody, which has been compared with "the rustling of wings." This peculiarity, we confess, is but faintly reproduced in the only accessible translation :

"Come, O come, Thou Holy Spirit,  
God of Life for evermore!  
Though no grace of Thine we merit,  
Leave, ah ! leave us nevermore ;  
May the Spirit, truth and light,  
Dwell with us in sorrow's night." †

In brief, the "Hymns of the Covenant" possess the highest hymnological excellencies; they contain the highest truth expressed in language so fitly chosen, that Christians of the most diverse condition have been unanimous in declaring them to express the voice of their own inmost being. The influence of these hymns has been incalculable, and it was, therefore, with the best of reasons that a number of our German churches, on the two hundredth anniversary of his death, did honor to the memory of their distinguished author.

Among the immediate disciples of Neander were *Maurice Daniel Katerberg*, pastor at Crefeld, and the cousins *John Christian Loers*, professor at Duisburg, 1705-1743, and *Arnold Loers*, pastor at Lonsbeck, 1687-1718. Before we mention the more brilliant names that belong to the school of Neander, it is, however, necessary to refer to the celebrated princess who heads the line of the sacred poetesses of the Reformed church.

\* A most excellent English version of this hymn, by Rev. Dr. Thomas C. Porter, is contained in "Hymns for the Reformed Church," No. 462.

† "Reformed Church Messenger, May 29th, 1872.

*Louisa Henrietta, Electress of Brandenburg*, (1627-1667), was a daughter of Frederick Henry, Prince of Orange, and a grand-daughter of the great Coligni. Married in 1646 to "the great elector," Frederick William, she became as celebrated for her Christian beneficence as her husband was for his martial prowess. Her tender care for the poor rendered her so popular that it is said, almost every female child born in Prussia during her reign was named Louisa. She lived in a troubled time, and her life was full of sorrows; but every affliction brought her nearer to her Saviour. Though earnest in her devotion to the Reformed faith, she publicly refused to accept the decrees of the Synod of Dordrecht; and it was probably under the influence of the great Lutheran hymnologist, Paul Gerhard, that she began to express her pious emotions in sacred song. Her most celebrated hymn is, "*Jesus meine Zuversicht*:"

"Jesus, my eternal trust,  
My Redeemer, lives forever."

This hymn is said to be generally sung at the burial of the descendants of the authoress, the present imperial family of Germany, and is known and loved wherever the German language is spoken. Hardly less celebrated is her penitential hymn, "*Ich will von meiner Missethat*," which is still a great favorite in our American churches. *Otto von Schwerin* (1616-1679) was the literary executor of the Electress Louisa, and the tutor of her children. He was chancellor of the electorate, and, in his day, the foremost man in Germany. His best known hymn is "*Mein Alter tritt mit Macht herein*."

It is, however, not in Berlin, where, apart from the ruling family, the Reformed Church had but a handful of members, that we are to look for the noblest fruits of its hymnology. In the region in which Untereyk and Neander had labored, there arose among their successors a series of sacred poets, who not only exerted an extensive influence on the religious sentiment

\* Sacred Lyrics from the German," p. 212.

of their age, but handed down their hymns and teachings as a priceless legacy to the present generation.

Dr. *Friedrich Adolph. Lampe* (1683-1729) was a native of the Reformed principality of Lippe Detmold. He studied at the university of Franecker, in Holland, and was for some time German Professor of Theology at Utrecht. Though he was for some time pastor in Cleves and at Duisburg, it was as pastor of St. Ansgar's church in Bremen that he became most distinguished. His eloquence was extraordinary, and his influence unbounded. "His hymns," says Dr. Lange, "are distinguished by glowing emotion and exalted phantasy; he was familiar with the mysteries of the inner life as with objective realities. The super-abundance of theologic types and eccentricity of expression have, it is true, a tendency to obscure their meaning, but the clearness of the contents breaks through this veil of shadows."

Lampe's hymns are frequently composed in peculiar meters, and have, therefore, failed to become as popular as they deserve to be. The best of them is probably "*Mein Fels hat ueberwunden*;" but "*Mein Leben ist ein Pilgerstand*" is much more frequently sung. The latter hymn has been frequently translated.

Though Lampe died at the early age of forty-seven he had already acquired a distinguished position in the history of the church. That his merits were appreciated by our forefathers is evident from the fact that in the preface of the earliest German Reformed Hymn-book, published in America, (to which we have already referred) his name and those of Joachim Neander and Caspar Zollikofer are mentioned together, as those of "godly men whom God has anointed to sing psalms and spiritual songs for the edification of His people."\*

\* We call this the earliest American Reformed hymn-book, because it is the first which was, to some extent at least, an original production. The "Marburg" hymn-book had been three times reprinted by Christopher Saur, but we do not know whether this was done by direction of the Coetus, or as a private speculation.

Very different from Lampe in many respects was "the noble mystic of Muelheim an der Ruhr," whom our fathers, no doubt on account of his schismatic tendencies, failed to mention in the same connection. *Gerhard Tersteegen* (1697-1769) was a native of Moers in Westphalia. It has been usual to represent him as an uneducated weaver, but the statement is incorrect. He had taken a full classical course in a gymnasium, with the intention of preparing for the ministry, but was prevented by poverty from completing his course. After his conversion in his sixteenth year, he learned to weave ribbons, because he could practice that trade at home, and thus devote his time to silent contemplation. It must be remembered that his religious awakening occurred under the influence of the mystical separatists who at that time abounded in the Rhine provinces; and it is therefore not surprising that his piety assumed a type that was, to say the least, unusual. He sold his little property and divided the proceeds among the poor, while he himself lived in extreme poverty, receiving no nourishment but bread and milk, and taking even this but once a day. Frequently he spent weeks without seeing a single human being, except the little girl who brought his food, but "constantly enjoying the communion of the Lord." It was only after years of such retirement that he began to attend the private religious meetings, which had been held in Muelheim since the days of Untereyk, and finally, he began to offer a few words of exhortation. These simple discourses had an extraordinary effect, and hundreds of troubled souls came to him for consolation. Inquirers wrote to him from distant lands, and his replies grew into little books, which were printed and circulated by tens of thousands.

Tersteegen composed many beautiful hymns, of which Knapp has included forty-four in his "*Liederschatz*." The key-note of them all is given in one of his private letters, when he says: "I would fain be nothing, that God may be all in all."

One, at least, of Tersteegen's hymns was translated by John Wesley: "Lo, God is here!" An excellent version of another, "*Kommt, Brueder, lasst uns gehen*," may be found in the "*Lyra Germanica*:"

"Come, brethren, let us go!  
The evening closeth round,  
'Tis perilous to linger here  
On this wild desert ground."\*

It is somewhat difficult to define the relations of Tersteegen to the Reformed Church. Lange says: "He was so great that the Reformed Church of his age could not hold him." It is certain that his extreme pietism, or rather *quietism*, carried him to the verge of sectarianism, but it is no less certain that he never crossed it. Zinzendorf and others sought to enroll his name among their followers, but he preferred to remain in connection with the church of his fathers, though practically in a somewhat isolated position. According to Gœbel, † he was so punctilious that, "as a member of the Reformed Church he employed in religious service Piscator's translation of the Bible, instead of that of Luther." Once he was summoned to appear before the ecclesiastical authorities, on the charge of inducing his converts to absent themselves from the Lord's Supper; but he defended himself ably, and was afterwards permitted to continue his work unmolested. In short, though his doctrines and his measures were in some respects objectionable, he was so humble and sincere that he disarmed opposition; and it is greatly to the credit of the Reformed Church that she never excluded "the noble mystic" from her communion.

Many years after the death of Tersteegen, a noble tribute was offered to his memory by another celebrated Reformed mystic, whose name deserves to be mentioned in this connection.

*Johann Heinrich Jung*, called *Stilling*, (1740—1817), is so well known to English readers, especially through Jackson's translations of his "Life" and "Works," that we need not enter into particulars concerning his remarkable career. It will be remarked that he rose, from a poor tailor's son, to be, not only

\*Some of the best of Tersteegen's hymns are contained in Schaff's "Deutsches Gesangbuch," Nos. 6, 90, 115, and 440.

† Geschichte, etc., 3, p. 318.



a professor in the universities of Marburg and Heidelberg, but a celebrated oculist, and a distinguished writer in defence of Christianity. Whatever may be thought of his strange psychologic fancies, there can be no doubt that he lived close to the Divine Spirit, and conveyed to thousands the radiance of his own unwavering faith. Stilling wrote a number of hymns, of which the best known is the Christian anthem: "*Seraphinen steigen nieder.*"—Contemporaneous with these German mystics was a school of Swiss hymnologists that was hardly less distinguished; but which was free from the tendency to sentimentalism that so frequently marred the productions of the pietists. The Swiss hymns of this period, though profoundly devotional, are clear and simple, suggesting the pure atmosphere of the mountains, among which they were composed. Here we must once more mention the name of *Johann Jacob Spreng*, of Basel, who, as we have seen, prepared a new version of the Psalms. He was the author of "*O werther Geist im hoechsten Thron,*" and of several other popular hymns. Near the same city resided *Hieronymus Anthoni* (1697—1770), who has been called "the pastor after God's own heart." It is said that the peasants of the canton of Basel still relate anecdotes illustrative of his childlike piety and sincere devotion to his calling. Besides writing many poems of the same religious character, which are still admired, he was the author of several hymns. Among these is one which is still a favorite: "*Es sass ein frommes Haeuflein dort.*"

*Caspar Zollikofer* (born 1707) was pastor and preceptor in the gymnasium of St. Gall. In connection with Spreng, he labored to introduce necessary reforms into the worship of the Swiss church, and in pursuance of this object wrote many beautiful hymns. It was, however, for his labors in the composition of prayers for public and private devotion that Zollikofer became especially celebrated, and his "Heavenly Incense" still rises from thousands of family altars. One of his hymns, "*Gott dessen Allmacht sonder Ende,*" was some years ago still occasionally heard in the churches; but it had been greatly altered,



and even in that condition, its language appeared somewhat antiquated.

*George Joachim Zollikofer* (1730—1788)\*, was a near relative of the preceding, and a native of the same city; but he belonged in a certain sense to another generation and another country. For thirty years he was pastor of the Reformed church of Leipsic, and was regarded as the most eloquent pulpit orator of his age. He was also the author of prayers and liturgic forms which had been extensively used in this country. That his discourses should appear cold and didactic, is not, perhaps, surprising, when we remember that he lived in a rationalistic age, which regarded everything that savored of enthusiasm as beneath contempt; but it is wonderful that, in the midst of skepticism, which withered the flowers of devotion, like a wind of the desert, he should have been moved to sing praises to God.†

It would be easy to mention a large number of laborers, in the field of Reformed hymnology, who belong to the latter part of the last century; but they are hardly of sufficient importance to be considered in connection with the great names which we have hitherto enumerated. There was, however, one man who distinguished himself as greatly in hymnology as he did in almost every other department of literature, who is universally recognized as "a star of the first magnitude," and who cannot, therefore, be ignored.

*Johann Caspar Lavater* (1741—1801) was for many years pastor of a church in Zurich, performing the duties of his position with childlike simplicity, though enjoying the highest celebrity as a poet, scientist, and Christian philosopher. He was,

\* Anreden und Gebete von G. J. Zollikofer, Leipzig, 1777.

† Among the hymns of the younger Zollikofer, which are still used in worship, we may mention the favorite Communion hymn, "*Dank, ewig Dank sei Deiner Liebe.*" Schaff's "*Deutsches Gesangbuch,*" No. 267. In the so-called "*Chambersburg*" Reformed Hymn-book (1842), there are at least two other hymns by the same author: "*Der du uns als Vater liebest,*" and "*Willst du der Weisheit Quelle kennen.*"

as is well known, the father of the supposed science of physiognomy. The most widely divergent judgments have been passed upon his life and labors. Though it has been common to brand him as "a superstitious eccentric," his original and peculiar character was so thoroughly admired by so great a man as Goethe, that he pronounced him "the best, greatest, wisest, sincerest, of all mortal and immortal men that I know." Living in a rationalistic age, he could not entirely escape its influence, and for some time he held to the delusion, that "by translating biblical conceptions into forms familiar to modern thought," it might be possible to hasten their universal acceptance; but his faith in the verities of Christianity was unbounded, and he went forth to battle for them with all the enthusiasm of a crusader. His chief weakness appears to have been the credulity with which he suffered himself to be led by charlatans; but none of these could ever induce him to wander away from Christ, or to doubt the sovereign efficacy of prayer. His benevolence was unbounded, and it was while relieving the wounded at the taking of Zurich, in 1799, that he received, from a soldier whom he had just befriended, the wound that finally caused his death.

Lavater wrote more than seven hundred hymns, most of which are now forgotten. According to Hagenbach, "he occupied a position half way between the pietists, such as Ters-teegen, and the reflective poets, such as Gellert. His verses are very unequal, a strain of the sweetest harmony being frequently followed by a dry and prosy passage that would be better suited to a sermon than to a lyric poem."

In our most recent hymn-books there are a number of hymns by Lavater, which are generally expressive of that unconditional trust in God which was so characteristic of their author. The one which is most frequently sung, probably on account of the simplicity of its meter, is "*Von dir, o Vater, nimmt mein Herz.*"

As the public life of Lavater was brought to a close at the end of the last century, it may be conveniently regarded as

marking the conclusion of the early period of Reformed hymnology. He was, besides, the last of the great sacred poets who lived and died before the great reaction in favor of positive Christian faith, which is generally held to have begun with the third centennial jubilee of the Reformation in 1817. There were, indeed, two among his younger cotemporaries, both born in the same year, who for many reasons are deserving of mention in this special connection; but as both lived to an advanced age, they may more properly be regarded as belonging to the period which they helped to inaugurate, and in which they principally labored. These two distinguished men were *Friedrich Adolph Krummacher* (1768-1845), the author of the "Parables," and *Gottfried Menken* (1768-1831), the celebrated pulpit orator.\* Each of these had his disciples, and the former has been followed by a long line of illustrious descendants, among whom there have been several distinguished sacred poets; so that, if we should at some future time devote our attention to recent Reformed hymnology, there will be no lack of the material necessary for further study.

Though our present inquiry might at this point be supposed to have reached its proper conclusion, we cannot resist the temptation of enumerating a few of the more recent Reformed hymnologists, if for no other reason, "to show," as Dr. Ebrard once said, "that the Reformed Church of Germany and Switzerland deserves to be regarded as something better than a deserted lodge in a garden of cucumbers." The names of Dr. Theremin, Emmanuel Fröhlich, Dr. J. P. Lange, P. F. Engstfeld, Samuel Preiswerk, Johannes Rothen, Dr. F. W. Krummacher, Dr. C. R. Hagenbach, and Mesdames Anna Schlatter and Meta Heusser-Schweizer are among the most distinguished

\* Menken was a descendant of Friedrich Adolph Lampe, and his discourses show that he was a careful student of the works of his distinguished ancestor. Fifty years ago Menken's Sermons were regarded as models of everything that sermons ought to be; and the writer of this article possesses a copy of an early edition (Bremen, 1825), which bears evident marks of having been carefully studied by several Reformed ministers.

of those who, apart from achievements in other departments of literature, have, since the beginning of the present century, become famous in the domain of sacred poetry.

At present there appears to be, both in Europe and America, a great dearth of original production in the department of hymnology. There are plenty of sentimental verses; but genuine hymns are rare. Our verses may be more polished than some of the poetry of our fathers; but they lack the power of grasping spiritual realities. Luther once prayed for poets to aid him in reforming the worship of God's people. It is a prayer that deserves to be frequently repeated. In this country we especially need hymns in the English language, that will convey to our souls rich draughts of the faith and spirit of our fathers. Let the sons of the Reformed Church, with reverent study, re-open the ancient wells of Christian song, and they will surely find fountains of living water.

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\*ART. III.—WHY ARE WE?

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BY REV. D. E. KLOPP, D. D.

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THE first Freshman Class which entered the rooms of this building for class-drill and general training, went forth from these halls just twenty-one years ago, each to find his place in the ranks of the world's workers.

In this country, every boy, as he arrives at the age of twenty-one, is by law declared a citizen, and endowed with all the privileges, and clothed with all the powers of a sovereign. He looks forward to this particular time of life with peculiar interest and concern. It is then, that, as an individual, he comes to be his own master, and is expected to assume the responsibilities which come to each as a separate factor in the development of the purposes of God in the life of the world. He is now supposed to be able in his own wisdom, to determine the principles which underlie the movements of his time, and the best way of directing and carrying forward the surest plans for reaching the highest and best ends of private and public relations.

At this period we usually find him charged with a large amount of self-confidence. But, whatever may be his opinion as to his superior ability, others, of course, know, what he himself will find out, before he has gone far, that is, the fact that he has not yet learned everything. He will find that the course on which he so confidently started, may not prove so certainly the way of success, as he fancied. He will discover

\* Delivered at the Commencement of Franklin and Marshall College before the Alumni Association June 16th, 1880. Published by request of the Association.

that the judgment which he so daringly ventures is by no means infallible. He will find it necessary to revise his plans from time to time, and often re-examine the foundations on which he began to build the superstructure of life. Still, notwithstanding all these things, none dare be affrighted; but each must go forward, and with manful courage take on him the responsibilities, and grapple fearlessly with the problems of life which from time to time confront his energies, and challenge his powers to their solution.

My classmates, and I, who by your partiality stand in this presence their humble representative, having reached the period of intellectual citizenship and sovereignty, may be pardoned if I claim for them and myself something of importance, as by right of age we put our vote in the ballot box, and thus help to determine some of the world's movements. Though at this time somewhat lifted up, I shall, for them, but especially for myself, try to remember, with as much modesty as the circumstances will allow, that many of you are far wiser than we are—that by lengthened and enlarged experience you have already found out what we too may sometime learn, that is, that we are by no means as wise as we think. But while we shall try to be clothed with a proper humility, still we will not shrink from taking our place in the midst of those who are already clothed with the rights and privileges of intellectual manhood.

In thus doing, I have ventured to gather and arrange some thoughts, as well as I was able, on what constitutes true success, and how it is attained, or I venture to attempt an answer, in some little measure, to the question, *Why are we?*

Success is what all men, everywhere, are looking forward to, and anxiously striving to reach. You and I have been until now, and are still at it. Whether we, whether any, will reach the mark, and win the prize, depends not so much on our surroundings, as on the *principles* which govern our lives, and the way and manner in which we carry out these principles in our attempts to reach the end of our efforts.

It seems to me clear that the first thing to be recognized, is,

that over and above all, in the race of life, each needs to feel and fully realize, that all things are determined according to a well ordered plan of infinite Wisdom, whose free and intelligent, as well as willing, agents we are to be; that in the unfolding of the general purposes of the All-governing One there is a place and special work for each, and necessarily something or some one for each place and particular purpose. Next to this, in the philosophy of life, as we have to do with it in this discussion, is, *I*, take it, for each to discover for him or herself, his or her own particular place and work among the varied and multiplied activities of the world. I am free to grant that this may not be among the easiest of the many problems for us to solve. But it cannot be impossible. For we cannot conceive, how Infinite Wisdom would devise a plan, which at once takes in with the whole range of purposes, at the same time also all the several agencies in their unfolding and accomplishment, unless we believe, that they who are expected, in an intelligent and free way, to be His instruments, should also be able, with some degree of certainty, to find their proper place and work, and discover the best way of filling rightly the place thus allotted to each.

It is because this is regarded as impossible or because so many ignore the truth, that each is but a part of the great whole, and thus the gifts which belong to the performance of that part are fixed, that there are so many who have made a mistake as to their calling, and the shores of time are covered at many places with the wrecks of life. What then is true success, or *Why are we?*

I do not propose this question as relating to our humanity as a whole, or as involving the issues of our life in general, so much as having to do more particularly with the individual,—as bearing on the part that each has to work in the unfolding of life's economy in its wholeness.

The historian of Charles V. of Germany, when speaking of his general aims and policy, and especially, of his attempts to root out heresy in the Netherlands, says, "The end tries the



work; and the long reign of Charles was a failure." This may be so. But the end of any man's life, does not always, nay seldom, if ever, round out in full the story of his work, and determine the matter of his failure or success.

In the economy of life each one takes up some work already started by another—or puts in operation some new movements or forces in life. It is only when these have reached their final issue—only when the whole design of which each one's particular work has formed a part, shall have been fully wrought out, only then can success or failure be determined in any given case. And this determination will depend on, whether, or not, in such particular instance, the powers and forces have been rightly chosen and properly directed, and have thus been made to fill their true place in the purpose and aims of the whole.

It is too soon, said Mr. Bayard in the United States Senate in January last, when speaking on the life and death of Senator Chandler, "it is too soon to pass judgment on his particular attainments and work. Time alone, and the issue of the events in which he had a part and which he helped to shape, can determine his true place in the history of his country, and fix accurately the measure of his work." And is not this the word that must be spoken at the point where the grave breaks the current of every man's life and work, or, at any rate must not this fact always temper to a great extent the eulogiums with which we wreath the memory of our friends and co-workers?

We do well then to remember that as each is but a part of a far greater whole, nothing, and no man's life or work is complete and fully rounded in itself. And so it is, that each is in the way of success, and finally reaches it just in the measure and to the extent that each most nearly accomplishes the special work allotted to him—and most truly and faithfully fills the place appointed by Him who in His own wisdom ever directs the ordering of the whole. True success then, is not to be found so much in the completed roundness of *any single* life or work, as in that

which it has faithfully contributed to the advancement and fullness of the entire scheme of life's projected activities.

The time has been when the all-absorbing question in regard of man's life has been "Whither are we?" What after all shall be the outcome, the end of these unfoldings and processes of physical, intellectual, and spiritual activities and forces of our being? Latterly, men of science, and to some extent, all men, in every walk of life have been earnestly asking and trying to answer the question "whence are we?" You are all as fully acquainted, and many of you much more so than I am, with the answer that has been reached.

I do not for a moment wish to be understood as in any way detracting from the importance of these questions, or from the honor due to the energy and ability of those who have been and are working in either or both of these directions; but it seems to me there is another question which lies deeper—reaches farther, and is much fuller of meaning than either of them. A question to the answer of which they may have contributed, (to what extent I will not here and now attempt to say), much valuable material; but in my judgment, however great *their* worth, the question of the hour and the one whose proper answer, will not only show the right place of each one in life's great work, but will fix also the true measure of every earnest inquirer's failure or success in life, is *Why* are we? That, that man will most nearly reach the purpose of his being, who succeeds in most nearly answering the question, *Why* am I? Where is my true place? What is my special work? What are the true principles, which should control and direct the current of my thought, and give color and force to my daily energies?

The world's answer to this has been, from the beginning, very largely this, *I am for myself*. The purposes and aims of life for the individual are bounded by his own desires. He has little if any regard for others. "Am I my brother's keeper?" expresses a thought nearly as old as the race itself. It has not yet died out, possibly never will. There is probably more of this feeling abroad than we think. It even enters more

into our thinking, and influences, more than we are conscious of, or willing to own, the performance of our duties and the appreciation of our privileges. In this exaltation of the individual—in the centralization of self—is to be found more than in anything else, that which stands in the way of true progress. Men seem to think, somehow, that others have been created for their especial benefit—that certain surroundings have been brought about for the special purpose of ministering to the wealth, fame, or position of those whom these surroundings environ. That each, regardless of the other, may get ahead seems to be the great end of all being. Opportunities, abilities, are regarded not as so many helps, or the means by which to further the broad and wide-reaching good of all, but rather as the steps by which each may outstrip his neighbor, in the race after place, power and worldly good. With such views of life we need not be surprised that there is so much unseemly strife. There must be this. Just in proportion as such views have hold of the mind there can be only contention.

Every walk of life would afford us any number of illustrations. Two or three must answer our purpose here. It is because men have not, and do not appear to care whether or not they outgrow their inborn selfishness, that we find so much of unscrupulousness in the operations in the great money centres of our country. What is it to such who regard themselves the centre of all the activities about them, what may become of others? What to such are the falling fortunes of their fellows, the cry of distress that comes from thousands, if by the crash in stocks he himself may be enriched?

What to the politician are the ultimate results, if indeed he thinks of them at all, of his manipulations, compared with his own immediate advancement? What cares he for country—what to him the world's life,—if somehow she can be made to minister to his individual interests? Office, influence, power, are regarded only as so many helps to the furtherance of his own schemes of self-aggrandizement. Governments are not for the greatest good of the greatest number, but rather, the con-

venient arrangement by which certain persons may have themselves lifted above others.

But this false spirit, that rules so much of life, is not satisfied with having taken possession of the departments to which we have now adverted. It is a lamentable fact that though our literary and theological institutions grew out of felt needs which involved the noblest and best interests of our common humanity, yet there is reason to fear, that by some they are regarded as affording places of honor and influence, if not profit, rather than as means by which minds and hearts are to be cultivated and thus enabled to take the broadest and highest ground in regard to the affairs and operations of life. Nor has the pulpit and the sacred office of the ministry been secure against a false ambition, and the unworthy motives of such as would not stop to invade the very holy of holies, if by so doing some narrowed personal end may be reached.

All this may be so because men cannot look fairly above and beyond the merely temporal. Everything seems to be hurried; and because the forms that are, must give way to those that are to be, we are in danger of forgetting, that each of these has played a part in the activities which reach their end in the whole.

The winter leaves have a work which in their season is just as important in the economy of nature as those of summer. "The buds or points from which spring new growths at each recurring season, are covered with dry, glossy scales, lying together like the tiles of a roof, or the plates of a suit of armor. These scales are true leaves of the lowest type, changed from their normal form to suit their altered purpose and circumstances, and may be seen not unfrequently passing into ordinary green leaves at a further stage of advancement. They grow during the whole summer, though very slowly and imperceptibly, owing to the diversion of the sap from them to the foliage behind which they are hid." Their work is in the altered season to protect and preserve the life of the bud, and for this they are admirably adapted. So there is in the opera-

tions of human life a state of things which is ordinarily unnoticed, the relation and purpose of which is hidden; but which, none the less, performs an important part in protecting the buds of human energy, against the rude blasts of the winter of adversity, until, in some more favored season the forces of being go forth again, in the way of positive advancement.

But the summer leaf will give us a more helpful illustration. And here I own my indebtedness to McMillan, in his Essay on "the fading leaf," in his book called "The Bible Teaching of Nature." And I make no apology for the extent of what here I take the liberty to use, or for what I have already gathered from him. "Leaves," he says, "are beautiful objects. Rich in color, graceful in shape, simple in structure, they are among the most exquisite productions of nature's loom. Summer owes much of the charm of its music and poetry to them; summer would not be summer without them. They laugh in the sunbeam, and sing in the breeze, and make the wilderness and the solitary place to be glad. Life under the green leaves is a keeping of the feast of the tabernacles; the troubles of the winter wilderness are over, and the joy and fruition of the harvest home are nigh. Wreaths for the brow of fame, chaplets for the tomb of love, bowers of happiness for youth and innocence, leaves have a wonderful human interest about them. The sight of them is a soothing medicine to the soul's care and anxieties; and when their fairness and their freshness fail to charm away the evil spirit they at least remind us of those blessed trees that grow on either side of the river of life, whose leaves are for the healing of the nations, and under whose shade God shall wipe away all tears from our eyes.

As emblems of humanity, leaves are peculiarly beautiful and expressive. Tongues of nature, they are eloquent with divine teachings, which reach at times the inner ear with strange power. Man sees his own fate reflected in their short-lived beauty. As light a hold as they, (seemingly) has he of the tree of life. A leaf is the type of a single person; and the foliage of a tree symbolizes a generation. The tree sheds its leaves

one by one, until at last it is altogether stripped, and stands bare and desolate in the wintry blast, but its trunk and branches remain; and so individual men, and whole generations die, but the race survives. The leaf is *annual*, but the tree *perennial*; man is frail and perishing, but mankind have an enduring existence. The trunk and the branches of a tree are the abiding work of the frail and transient leaves. All the wood of the tree is formed solely by the leaf; and the size and the peculiarity of the wood are entirely owing to the amount and vital activity of the foliage. Slowly and silently—year after year—generation after generation—the leaf is elaborating from air and rain and sunshine, those solid structures which are destined to outlive it, and remain behind, when the leaf has fallen and crumbled into dust, as its enduring monuments. And is it not so with man? He is occupied (or should be) all his life with works that are to survive him."

How short-lived indeed the work of man, if its end and all is to be found only in himself as an individual. Though pleasing to the eye, and joyous as the leaf in the sunbeams, how unutterably disappointing and unsatisfactory, if he is only for himself to catch the freshness of the breeze—and draw only for his mere personal gratification sweets of the air and the joy of the sunshine of life.

Only as the individual comes to feel himself as vitally linked in life and purpose to the generation to which he belongs, and regards his generation as one of the stages of the unfolding of God's grand purposes, in and through the race as a whole, will he attain the true success of his life.

He will thus contribute his share to the progress of humanity, to the civilization and Christianization of the race, to the subjugation of the natural world; and when he quits these mortal scenes, he will leave behind him, as memorials of his having been, things and influences of undying character.

Thus will the primal command of God to man in Eden be fulfilled: "Be fruitful and multiply, and replenish the earth, and *subdue* it; and have *dominion* over the fish of the sea, and

over the fowl of the air, and over every living thing that moveth upon the earth." In looking beyond mere self, and finding the law of being in the common life of which we are a part, do we actualize that profound truth of the Apostle, "And no man liveth to himself."

In the realization of this truth we come at last to answer most clearly the questions: Whence are we; and whither do we tend? And so the origin and issue of every single life is practically reached, with the answer we give in living, to the question, Why am I? And though like leaves we droop and die—

"Each one may rise on stepping-stone  
Of our dead selves to higher things."

While this life abounds in failures, yet there are those who, to mortal vision gone, are notwithstanding still with us. Their doing and they, like the winter leaf, may be hid under the, for the time being, brighter, more highly colored, and active foliage of the present, but they have done much to protect, as well as enable after generations to unfold the powers and forces of being, as they reach forward to higher stages in the processes of infinite wisdom.

"He most lives,  
Who thinks most—feels noblest—acts the best."

And no life, however obscure, which finds its inspiration, not merely in the now, but recognizing that "I am that I am" hath sent it forth, can ever fail. Many examples of this might be found among the workers amid this world's active ones. These would show that they have not lived in vain who, though humbly, yet faithfully, filled their allotted places in life's great struggle. But in no one do we see the law of true success so clearly illustrated as in Him who is the ideal man. "I am come to do not mine own will, but the will of him that sent me." "My meat and my drink is to do the will of him that sent me, and to finish his work."



"The *Son of Man* came not to be ministered UNTO, but to minister, and to give his life a ransom for many."

How little the world spirit of that age realized that He who thus ran counter to the prevailing selfish and narrowed current of the surrounding life, would after all come to be the controlling and all-moulding power amid the forces of humanity, in lifting the race, of which He came to be a part, into the higher, the holier, the better.

To be like Him—to imitate Him in the principles that govern our thought—to follow Him in the path of genuine "good will to men and glory to God in the highest," which though for a while may lead over burning sands, in dry and parched lands, where all joy and hope seem lost in the depths of gloom, is notwithstanding the way to reach and secure the enduring, the everlasting.

Little did they who caused His body to be nailed to the cross imagine that the life that seemed to have gone out on Calvary would only come forth brighter, fuller, and forever undying, and infinitely glorious. Men may profess what they will, and act as they please; even such as will not own the carpenter of Nazareth as more than human, whom His countrymen despised and shamefully slew, the world's brightest light—the central figure and power of the world's best life; even such call on others to follow in His steps, and more or less endeavor to mould their own after the pattern of His life. And though we do not see in this the highest, yet such effort of any individual cannot be altogether vain. The world is the better for even this sort of following after Jesus of Nazareth.

#### FELLOW-ALUMNI:—

It is not only the privilege and duty of those who stand between God and man, in the ministry of moral and spiritual truths, as this shines forth in Him who is the Light of the World—who, as the divine-human person, is the life itself; but it belongs to you, who, as merchants, lawyers, judges, physicians, aye, in whatever walks you are called to labor, to sound

out, in unmistakable tones, the truth, *men are not for themselves only*. It is yours and mine, by example, to tell the story o'er and o'er, of that matchless life, so freely, fully, and cheerfully given to the glory of God, and the highest good of man, while here below, and glorify it in the world to come. Nor does this work belong only to those, who are called to life's great work in the more public forms and places.

It comes, as the Divine call, to you, too, who, in the quiet faithfulness of the home-circle, by precept and example, are, or will be, training them who shall take the place of those who have gone before. You, too, with us, may show forth the great truth. He lives best, longest, truest—aye, forever—who lives most for others, and loses his individual life and glory in the life and glory of his fellow-men. So will each "Secure, while still the leaf is green, the germ that shall live when the frost of death has destroyed both fruit and flower." "A thousand millions of leaves are at the present hanging on the tree of humanity; and all these, in less than a century, will fade and fall off, and their places be occupied by a succession as numerous, to share the same fate. Generation after generation will come and go; tree after tree will fall and perish; forest after forest will disappear; and thus will it continue until the cycle of man, on the earth, be completed; and the angel shall come, and swear that time shall be no more, and death itself shall die," and give way to unending life.

It is the law of life that the seed planted in the earth must die before it may live in its fullness. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."

"Winter leaves must fall, that summer leaves may grow," and these again give way, that those of winter may preserve the life which has come under the warm sunshine, and developed in the genial air and refreshing rains of the summer-time.

"It is said, the trees in the warm climates have no protective

scales, being formed by ordinary leaves rolled up, and thus they expand, in their season, without losing anything. And so it will be in the unending summer above. There will be constant unfolding of immortal life from glory to glory; but there will be no loss in the processes and experiences by which the unfolding is reached. Means and end will be the same."

"It is ours, then, while here, not only to be the *subjects* of the good, but the *mediums* of its diffusing." This may not always be a pleasant path to tread, but the outcome will be to the highest interest to others, and the fullest victory in the end, over all, even for ourselves. And when, at last, we gather at the throne, with the countless throng of those of our own and other generations, we hear only one voice, saying, *we* have, in any way, helped *them*, we shall feel that it is worth all the self-denial it has cost. But over and above all, it will appear to have been worth our while to have lived, and suffered even, if at the end shall come the word of Him, whose life we have tried to copy, saying, "Well done, good and *faithful servant*, thou hast been faithful over a few things, I will make thee ruler over many things."

"The streamlet, through the churchyard's solemn calm,  
Sounds like an ancient prophet's voice of faith,  
Chanting beside the grave a glorious psalm  
Of life in midst of death.

"The living water and the burial mound  
Proclaim, in parable, that through death's sleep  
Flows on for aye, though none may hear its sound,  
Life's river, still and deep.

"The grave, like Laban's 'heap of witness,' seems  
Raised 'twixt the sleeper and the world's alarm,  
O'er which no anxious cares, or evil dreams,  
May pass to do him harm."

And so man's life-work, not for self, but for God and others,  
faithfully done,

"No more he wrestles by the brook of life;  
The night is past—the angel stands revealed;  
He now enjoys the blessing wrung from strife,  
And every wound is healed."

## ART. IV.—TENNYSON.

BY ROBERT LEIGHTON GERHART.

THE significance of the life and work of every individual, and especially of every great man, can only be properly appreciated when viewed in relation to that which has preceded and followed it in the order of its development—that is, in its historical connection. After brief reference to the historical position of Mr. Tennyson, it will be my effort to state as clearly as possible the leading principles which characterize his poetry. Passing on from that we will examine the various forms in which he has embodied his thought, laying main emphasis on his lyrics and narrative poems, touching briefly the dramatic element in his poetry, which in late years he has so plainly revealed.

Following close upon the Reformation of the 16th century, we have the birth and development of supreme poetic genius in England. Vigor and freshness of thought with great originality of form and method characterized it. All was greatly colored by the sensuality and lack of refinement of the times. The songs, poems, and dramas of the age were the expression of the fresh life of a people which almost at a moment seemed to have awakened to the glory and beauty of the world, and to the wonderful intellectual gifts with which it was endowed. This was the time of Spenser, Shakspeare, Milton, Jonson, Beaumont and Fletcher, Sidney, Cowley, and a whole host of others, the greater number of whom, though renowned in their own day, are not generally known at the present.

The first vigorous efforts of youth were followed by a decadence of energy and originality, and development, to an excessive extent, of a one-sided spirit of refinement and culture. Taine speaks of this as the classic age. It is the time of

Dryden, Addison, Swift, Pope, Prior, Gay, Thomson, and many others. "Literature, at this time, seems to have become a matter of study, rather than an inspiration, an employment for the taste rather than for the enthusiasm, a source of distraction rather than of emotion." The poets were generally fostered and protected by the court. They basked in its light, and reflected its elegancies, superficialities, tastes and manners. Poetry became tinged with affectation, the print of the white and delicate but deadly fingers of over-refinement. That freshness and originality which direct and uncontaminated communication with nature invariably gives, gave place to the conventional forms and phrases of social life. Even the pastorals, which should have been truer to life than any other species of poetry, degenerated into an affected, stilted, imitation of the ancient pastorals of Greece and Rome. At last the lowest pit of degeneracy was reached in the writers of the Della Cruscan School, whose inane attempts made poetry ridiculous.

Unless the Muses had forever taken their flight from England, this state of affairs could not long continue. The revival came with the overthrow of the monarchical ideas which accompanied and followed the War of Independence and the French Revolution. With the declaration of war against every form of government which in any way sacrificed the liberty and welfare of the multitude to the comfort and glory of the few, came the declaration of war against every attempt to cramp or confine thought, or the expression of thought, by any rules ancient or modern. With the surging into prominence of the strong, fresh life which was possessed by the masses of humanity in despite of their sufferings, new capacities and powers were brought into activity. Inspired by the sound of battle, the tumult of striving nations, the imagination took wing in a strong, steady flight. The prospect of the emancipation of mankind from tyranny and oppression, and its deliverance from many of the ills of poverty and ignorance, gave men such hopes of prosperity and peace that they renewed their youth like the eagle and began to live afresh.

In poetry, the first sign of reviving life was given by Burns, almost immediately followed by the wild and passionate outbursts of Lord Byron. Both of these were true poets, and both for that reason, in the circumstances, born iconoclasts. Southey, Shelley, Keats, Coleridge and Wordsworth, with another whom Ruskin ranks first—Scott—became famous soon after. In all of them poetry took a new start. Men of original genius and close observation—it could not be otherwise than that the effete poetic forms and hard unnatural laws which their predecessors had worn like straight-jackets, should be cast aside.

None did more to bring about this result than Wordsworth; and no one, probably, has exerted greater or more wide-spread influence on succeeding poets than he. He was pre-eminently the poet of nature. Not only the poet in whom the grand features of the natural world found voice, but the one, more particularly, in whom the meanest things became incentives to song. An aged thorn-tree, a stone, a quarry, a flower—anything in fact that God had made, great or small, was to him an inspiration. It was his effort to show the world that nature and humanity, *per se*, in their lowest state as well as in their highest, were beautiful. So, rather than choose a princess as the subject of his song, or the hero of some great battle, he chose a gipsy, an idiot boy, an orphan girl, an aged beggar. But while doing this, Wordsworth also thought that scholarly and refined language was unnecessary for the purposes of art, that the speech of the day-laborer, the vernacular of the common people, was sufficient for the true uses of poetry. In part he was right and in part wrong; but he left out so much of the ideal that much of his poetry is little more than very commonplace prose. His position was the result of a revolt from the high-flown and affected language and style of his predecessors;—they were wrong, but he was wrong too. It remained for a later one than he to strike the golden mean, and that one is Mr. Tennyson, now for many years Poet Laureate of England. In this we see the position which he holds relative to those who have preceded him.

We have in him that union of independence and obedience to established law which constitutes true freedom, such as Wordsworth, Coleridge, Byron, Southey and others, more or less set at defiance; we have in him that purity and beauty of expression which, while free from all affectation, uses as readily the language of the scholar as it does that of the day-laborer; we have in him the poetic spirit which, while it recognizes in the meanest flower that blows an object worthy of thought, sees also in God's nobler works a higher inspiration. No one has welded these apparently contradictory elements into so perfect a union as Mr. Tennyson.

*Dora* is a poem, the subject of which is chosen from the humblest walks of life. In that respect it could not be more after the manner of Wordsworth. But rude as are the original elements from which it is constructed, and quietly as it moves on in the sphere to which it belongs, there is an atmosphere of refinement involving the whole which elevates every person and thing in it. The every-day light of the sun is there, but it is not the every-day light of a garish noon, but the more pure and tranquil light of the early summer or early autumn days, which cast a halo over all. In it you miss altogether the glistening ornaments with which the poet crusts his lines in *The Princess*. The language is Biblical in its simplicity, yet choice in the highest degree, and truly poetic. No lover of pure Anglo-Saxon English can find fault with it; nor yet can any who love the more scholastic tongue of Milton, Jonson, or Pope, for the sake of the richness and comprehensiveness of sound and meaning, be sensible of any loss. *Enoch Arden* and many others partake of the same character.

In laboring thus, Mr. Tennyson's works bear him witness that he does so with a correct philosophic knowledge of what constitutes true art; which he has evidently derived from Germany—it could not have been born in England. The great poets of the age of Elizabeth were neither critics nor philosophers. Their guide was chiefly intuition. In Mr. Tennyson that which was intuitional with them has become a



self-conscious principle. During the Classic age, it was almost a rule with poets and artists to elevate every subject by association with others of a higher grade, thus imparting the character of the higher to the lower. No matter what was the essential nature of the subject, if it were possible to impart a charm to it by comparison or association this was done, even if the beautiful gilding thus put on hid the real nature entirely from sight and transformed it into something altogether different from itself. Thus it was common to transform every country girl into a shepherdess, wandering with her flock by sparkling streams, crook in hand, and clothed with the delicate charms of the highest culture. The fact that the rural life of England furnished no counterpart whatever to this conception, was regarded as no detraction. Dryden in a poem, the subject of which is Lord Hastings who died of small-pox, speaks of the disease in this manner :

"Blisters with pride swelled, which through's flesh did sprout  
Like rose-buds stuck i' the lily skin about.  
Each little pimple had a tear in it,  
To wail the fault its rising did commit.

Or were these gems sent to adorn his skin,  
The cabinet of a richer soul within?  
No comet need foretell his change drew on,  
Whose corpse might seem a constellation."

That a loathsome and disgusting disease and a death from such a disease should be dressed in the hues of the rainbow, shows what a sickly thing art had become. It remained for the poets of the Lake school with their intense realism to show that the vivid unfolding of the inherent character of each object constituted the true poetic. To make a thing essentially grotesque sublime, or one in every respect horrible beautiful, is to prostitute art to base uses, and throw truth to the winds. The poet penetrates to the soul of things, and drawing out the indwelling spirit, clothes his subject with it as with a garment, so that the spiritual and internal become apparent to the eye of those who otherwise would have pierced no deeper than the

surface. Comparison, simile, hyperbole may be used : but whatever be the form of speech, it must ever occupy the position of a medium through the perception of which the hidden soul of things is revealed to us. It is this feature which characterizes modern art. It unfolds the ideal in the real. And in this Mr. Tennyson stands pre-eminent. He is the most artistic poet of modern times.

No better illustration can be found, I think, than St. Agnes' Eve, one of the purest and most beautiful poems in our literature. It is as spotless as a statue of snow-white Italian marble, and as delicately wrought as a piece of lace-work. It is so pure that a breath would cloud it, yet fervid with passion.

“Deep on the convent roofs the snows  
Are sparkling to the moon :  
My breath to heaven like vapor goes ;  
May my soul follow soon !  
The shadows of the convent towers  
Slant down the snowy sward ;  
Still creeping with the creeping hours,  
That lead me to my Lord.  
Make Thou my spirit pure and clear,  
As are the frosty skies,  
Or this first snow-drop of the year,  
That in my bosom lies.

As these white robes are soiled and dark,  
To yonder shining ground ;  
As this pale taper's earthly spark,  
To yonder argent round ;  
So shows my soul before the Lamb,  
My spirit before Thee ;  
So in mine earthly house I am,  
To that I hope to be.  
Break up the heavens, Oh Lord ! and far  
Through all yon starlight keen,  
Draw me Thy bride, a glittering star,  
In raiment white and clean.

He lifts me to the golden doors :  
The flashes come and go ;  
All heaven bursts her starry floors,  
And strews her lights below,

And deepens on and up! The gates  
Roll back, and far within  
For me the Heavenly Bridegroom waits,  
To make me pure of sin.  
The Sabbaths of eternity,  
One Sabbath deep and wide—  
A light upon the shining sea—  
The Bridegroom and His bride!"

You observe here that it is the deepest and most beautiful side of convent life that is presented to us. The nun appears pure and spotless as the virgin snow. Her thoughts are of holy things, and every object that her eyes light upon serves but as a stepping-stone to some holy aspiration. The snow, the advancing shadows of the convent towers, the dim taper in her hand, the convent garb, the pale light of the moon, even the ascending vapor of her breath, lead heavenward. Her aspirations take the form of a prayer which culminate in a beatific vision, in which she sees the end of all her hopes attained. You have here the ideal nun, the ideal life of the religious recluse. The realism of the picture is found in this, that no extraneous circumstances or things are allowed to dim the picture, or give it a false character. Everything speaks of the convent, everything of the spiritual life of the recluse.

In carrying out his conception of what constitutes true art, Mr. Tennyson almost invariably gives us types of beauty, of moral rectitude, of holiness. He is not only strongest in such representations, but instinctively he seems to choose them. Milton is far stronger in the delineation of the satanic than of the angelic. Not so with Mr. Tennyson. He has such a passionate love for the beautiful that he prefers it at all times, and his intense love gives him strength. This shows strikingly in his earlier poems. Here he draws picture after picture of the loveliest characters of maidenly and womanly beauty of which his genius is capable. He pores on these visions in an ecstasy of delight, with a passionate fondness that is wonderful to behold. He touches feature after feature, he dwells on minute details. He is not satisfied with giving us a few general outlines, but in the same

loving way in which his eye has viewed the picture we must see it too.

So numerous and so varied are his delineations of feminine types of character, that Mr. Gladstone designates him "the poet of women." He is far more the poet of humanity than of nature. In this he is but following his conception of what constitutes true art. He not only embodies his thought in the purest poetic form, but chooses his subjects from the highest circles of created life. He never touches nature in the same loving, passionate way in which he delineates the highest types of manhood and womanhood. He uses nature rather to adorn and illustrate the human, than for its own inherent beauty. He rarely pauses on an object of the natural world, like Wordsworth, Byron, or Bryant, making it the subject of his meditations, and the theme of his song. We have nothing in him like Byron's apostrophe to the Ocean, his storm in the Jura, or description of Lake Leman. For such subjects Mr. Tennyson has little or no taste. If he describes natural surroundings, it is merely as the rich setting for a brighter gem. It comes in by the way, rather to fill up and complete, than occupy the prominent position in the picture. Take an illustration from *The Lotus Eaters*.

"'Courage!' he said, and pointed toward the land,  
    'This mounting wave will roll us shoreward soon.'  
In the afternoon they came into a land  
    In which it seemed always afternoon.  
All round the coast the languid air did swoon,  
    Breathing like one that had a weary dream.  
Full-faced, above the valley, stood the moon;  
    And, like a downward smoke, the slender stream,  
    Along the cliff, to fall and pause and fall did seem.

"A land of streams! Some, like a downward smoke,  
    Slow-dropping veils of thinnest lawn, did go;  
And some through wavering lights and shadows broke,  
    Rolling a slumbrous sheet of foam below.

"They saw the gleaming river seaward flow,  
From the inner land : far off three mountain-tops,  
Three silent pinnacles of aged snow,  
Stood sunset-flushed ; and dewed with showery drops,  
Up clomb the shadowy pine above the woven copse."

A graphic description of a dreamy, tropical island. But it is not because the poet would have our eyes fastened on it for any particular charm of its own that it is here given, but chiefly because it is necessary for the full, rounded presentation of the character of the Lotus Eaters themselves. With true artistic skill, the poet never allows us to be drawn away from his subject by any objects of subordinate interest. In the use of nature in this way, and in that of illustration and ornament, Mr. Tennyson shows marvelous power. Comparison after comparison follows, a never-ending train, each as surprising as its predecessor. From the height of one beautiful similitude, we decline only to ascend another, as some sea-bird of a ship slides down the sloping declivity of one rolling wave only to mount gracefully the long ascent of a succeeding one. The poet scatters his pearls and jewels with the prodigality of an April shower, whose gems never fail to give a charm to every object on which they chance to fall, whether it be rock or tree, the eaves of the cottage, the cornices of the palace, or the battlements of some war-scarred and time-stained tower. Follow this extract from *Eleanore* :—

"Sometimes, with most intensity,  
Gazing, I seem to see  
Thought folded over thought, smiling asleep,  
Slowly awakened, grow so full and deep,  
In thy large eyes, that, overpowered quite,  
I cannot veil or droop my sight,  
But am as nothing in its light :  
As though a star, in inmost heaven set,  
Even while we gaze on it,  
Should slowly round his orb, and slowly grow  
To a full face, there, like a sun, remain  
Fixed—then as slowly fade again,  
And draw itself to what it was before :

So full, so deep, so slow,  
Thought seems to come and go,  
In thy large eyes, imperial Eleanore.

"As thunder-clouds, that, hung on high,  
Roofed the world with doubt and fear,  
Floating through an evening atmosphere,  
Grow golden all about the sky;  
In thee all passion becomes passionless,  
Touched by thy spirit's mellowness,  
Losing his fire and active might  
In a silent meditation,  
Falling into a still delight,  
And luxury of contemplation:  
As waves, that up a quiet cove  
Rolling slide, and, lying still,  
Shadow forth the banks at will;  
Or, sometimes they swell and move,  
Pressing up against the land,  
With motions of the outer sea:  
And the self-same influence  
Controlleth all the soul and sense  
Of Passion, gazing upon thee."

While Mr. Tennyson rarely describes an object of nature for itself alone, yet when he does so, the inimitable hand of the master is at once discovered. In the six lines which compose the fragment, entitled, *The Eagle*, he has perhaps given us the finest description of "the king of birds" in the English language. Many have chosen that subject before. Dr. Harbaugh, in his *Birds of the Bible*, quotes two long poems—one, by Alfred B. Street, another, by James G. Percival, on this subject; and it is instructive and interesting to contrast these more lengthy productions with the few brief words of the Laureate. For while comparison in many circumstances may be odious, yet it will forever remain in art and science one of the very best methods of determining the relative merit of persons and things. In this instance no one will be long in deciding. With a single stroke of his pen he has given us far more eagle than the others in their many lines. So, too,

descending from his contemplation of the king of birds, he with matchless delicacy characterizes a shell, which he finds on the seashore.

"See what a lovely shell,  
Small, and pure as a pearl,  
Lying close to my foot,  
Frail, but a work divine!  
Made so fairly well  
With delicate spire and whorl!  
How exquisitely minute!  
A miracle of design!"

From the eagle on the crag, to the glow worm in the grass; from the waves of shadow that go over the wheat, to the solemn gloom of the yew, that shadows the couch of the underlying dead, Mr. Tennyson is familiar with nature in all its forms. His method of drawing illustrations from it is by no means new, but he has used it to such an extent, that it may be almost called his own.

His conception of what constitutes true art, his effort to develop the ideal, and his intensely passionate love of the beautiful for the beautiful alone, have had a great tendency to limit the number of his readers and admirers. This is, indeed, the tendency of the highest art in all its forms. It lifts itself above the common-place and practical, and that renders it, in many respects, unintelligible to many. For we understand those things best which run in the line of our own mental peculiarities, and which visit us in the guise of the emotions, thoughts, and things which our daily life makes most familiar. Hence, some will love one form of art better than another; the majority, I think, almost invariably feeling most deeply that which is least universal. If you place side by side the Venus de Milo and Rogers' statuette of General Custer, as he appears mounted on his war-horse, in the enthusiasm of his last battle, you will find by far the larger crowd gathered around the latter. That has far more local coloring, and is far more limited in thought and action than the former, which, whilst Greek in every respect,



yet embodies that which, in the Greek, is of universal significance. The interest in the one will gradually die as the memories and associations which now go with it are forgotten. The other lifted above all things local, depending upon them in no way whatever, stands a pure thing of art, to be studied and admired as long as the world lasts.

Again : amongst those who appreciate special forms of art, a large number prefer that which reaches out beyond itself, and has a purpose in view, which is filled with moral reflections and lessons. They have little perception of form or color, of light and shade, little appreciation of the beauty of life and action. The beauty that comes home to them is that of moral principle, and this they prefer too, to a great extent, in an abstract form. If it is presented concretely, in a picture, or in the life and actions of a person, they fail to appreciate it. For them the thought must be stripped naked, robbed of all personality, and weakened down to an abstraction, or it is nothing. Now, thought in art always seeks concrete forms of expression, not only in painting, sculpture and architecture, but also in poetry and music. Back of all the thoughts he utters is the man Hamlet. Hudson devotes the greater part of a long essay on the tragedy of King Lear to an analysis of the character and influences of Cordelia. Yet of the many persons that play in King Lear, few come forward directly with less prominence. She gives utterance to no high moral reflections, no striking sentiments, nor is there any romance in her conduct ; her heroism is of a peculiarly quiet and retiring nature ; above all she says and does, she is a devoted, loving woman ; —and the hand that created her gave no higher proof that it was guided by the instinct of divinity.

Mr. Tennyson moves in this line. We see it in *Godiva*, in *Cenone*, in *The Princess*, in all his poems. Take the *Sleeping Beauty* as an example. It is one of the few pieces to which the author has given a moral—by the way, a gem. In giving the moral in that way he has run counter to his own taste, yet the whole poem will for many derive all its merit

from the meaning to it thus imparted. But the chief charm of it, as I am confident Mr. Tennyson saw it, has little to do with that. On the picture of the fair princess sleeping he would pause longest. And those who love Mr. Tennyson most for that which is distinctively his own, will pause longest there too. How lovingly and like a painter he marks every detail:—

“The slumbrous light is rich and warm  
And moves not on the rounded curl.”

He sees and would have have us see too, how,

“amid  
Her full black ringlets downward rolled,  
Glow forth each softly-shadowed arm,  
With bracelets of the diamond bright.”

And with this last touch, he passes on.

“On either hand upswells  
The gold-fringed pillow, lightly pressed :  
She sleeps, nor dreams, but ever dwells  
A perfect form in perfect rest.”

He has taken it, an old nursery tale, told and told again, and told it once more, but, now, as nobody will tell it again. He put his hand into the obscurity through which it flitted, scarce a shadow, scarce a shade, only an intimation of something that it might be, and laid hold of it and brought it out, then, breathing into it the breath of life, transformed it into what it is, a most exquisite and perfect picture of perfect sleep.

These peculiar traits must always be remembered in reading Mr. Tennyson. No poet has a purer or more lofty conception of goodness, and none has delineated more manly men or more womanly women. But he always presents his conceptions in the concrete, rather than in any abstract statement of morals or principles. You may read *Comus* twenty times if you like, and then rise from the perusal of that exquisite poem without having received any very vivid conception of the personal loveliness of the unfortunate lady. The abstract virtues are there

clear enough, but there is a peculiar divorce between them and the outward breathing form; it is the first that impresses you, but not the first as seen through the last. With Mr. Tennyson the gold is nothing without the die, or the die without the gold. You cannot read his pages without getting a distinct living conception of his subject. He is not a philosopher, or a moralist, or a teacher of ethics, or a redressor of human wrongs. He is above all a poet, to whom is confided the sacred power of unfolding the highest types of the ideal, not as they appeal directly to the understanding and reason, but to that which is far deeper and truer, the spiritual sense of the beautiful and true.

The wrong of the slave fires Mr. Whittier. The clanking of the criminal's chain rouses his highest energy. Every form of wrong sets his pen going. His poems largely have a purpose outside of themselves. They go from his hand like the dove from Noah's, with a mission to perform, and the end is only reached when they return with the olive-branch. They rouse, they instruct, they warm the sympathies, they are intensely human, and win a host of admirers. Whittier is a man amongst men, suffering with them, laboring with them, aspiring with them. There is the clangor of political strife in his poems, of contending creeds, of sectional antagonism. He is flushed with the glow of a deep-seated love for man and God. And his poems have a warmth which Mr. Tennyson's do not. But if the æsthetic has a mission to perform, it must keep its skirts free from the smoke and grime of the machine-shop, and the mire and dust of the public highway. Mr. Whittier has done more than Mr. Tennyson to free the slave, but Mr. Tennyson has done more for true art than Mr. Whittier. For this reason he does not reach our sympathies in the same way. His themes are more remote; the present griefs of men scarcely touch them. Political creeds have done little to fashion them. They are more universal in their application, and are consequently ordained to a longer life. They have as little to do with the troubles and joys of to-day as the *Iliad*

has to do with the troubles of the Greeks in Homer's day, or the play of Hamlet with the stirring events of the reign of Queen Elizabeth. And this I believe is necessary. The moment the agitations and conflicting principles of the present are touched, beauty fades as quickly as the glory of the rainbow goes out when the sun is overcast and the raindrops stop sparkling.

But let us now turn from this general review of the underlying principles of Mr. Tennyson's poetry, to the consideration of the form in which he has cast his thought.

His first appearance, in 1830, was chiefly as a lyrical poet. And while in the beginning of his career we now see the promises of those higher powers which in narrative and dramatic poetry he has developed, he has attained a position as a lyrist which he has never wholly abandoned. Mr. Tennyson has written no hymns, but every other kind of lyrical melody is found in him. He has a passionate love for song, and begins to sing on every occasion. He bubbles over with it; seems unable to repress it; interjects it at all times, and in all places. He gives us the song of the mermaid and merman, the chorus of the Lotus Eaters, even the owl must have his song, and the running brook breaks out in voice, so full and free that it seems never to care to cease. The poet's lighter pieces are interrupted by song, and so are his gravest. There are no less than nine interspersed throughout *The Princess*, of which no two are alike. One of the most famous is *The Bugle Song*, said to be a particular favorite with its author. The poet's versatility can be no more plainly shown than in the wonderful lullabies, or cradle-songs, which he has composed. Many a mother sings them without a thought of the grand poet who first gave them voice. Their true power is best reflected in their constant use in our homes, and in their influences over the little ones. They are made of neither steel nor adamant, and yet they are composed of something which never wears out. The sweetest of these, I think, is the following:—

"What does little birdie say  
In her nest, at peep of day?  
'Let me fly,' says little birdie,  
'Mother, let me fly away.  
'Birdie, rest a little longer,  
Till the little wings are stronger.  
So she rests a little longer,  
Then she flies away.  
What does little baby say,  
In her nest, at peep of day?  
Baby says, like little birdie,  
'Let me rise, and fly away!'  
Baby sleep a little longer,  
Till the little limbs are stronger.  
If she sleeps a little longer,  
Baby, too, shall fly away."

Another song, which gathers up in a few general lines the whole tale of the ten virgins, is found in one of the Idylls of the King. The little maid in the convent sings it to the broken-hearted and despairing Quinevere. Its introduction at such a time and place, without the slightest suggestion of discord, or in any manner hinting of intrusion, shows Mr. Tennyson's remarkable powers of harmonization. It is so frequently sung that all must be familiar with it, yet so striking in many ways that I shall quote it:—

"Late, late, so late! And dark the night and chill!  
Late, late, so late! But we can enter still.  
Too late, too late! Ye cannot enter now!

"No light had we; for that we do repent:  
And learning this, the bridegroom will relent.  
Too late, too late! Ye cannot enter now.

"No light! So late, and dark, and chill the night!  
O, let us in, that we may find the light!  
Too late, too late: Ye cannot enter now.

"Have we not heard the bridegroom is so sweet?  
O let us in, tho' late, to kiss his feet!  
No, no; too late! Ye cannot enter now."

Equally familiar is *Break, Break, Break*,—a song, the meaning of which it is far easier to feel than to define. It is full of the nameless sadness, longing, regret, aspiration, and failure of life, that strive to express themselves in a few brief symbols, but fail of clear utterance because they are too deep for words. Throughout much of Mr. Tennyson's poetry runs this undertone of pain. In *Locksly Hall* and *Maud* it breaks out in passionate cries.

In *Memoriam* is a long lament, in which the poet surveys grief from every point of observation, without, however, for a moment giving it a general character. Notwithstanding the contrary impression which almost all receive from first reading it, there is marked progress through the whole poem; yet not that logical sequence which is seen in all the other works of the poet. Each one of the numerous poems of which it is composed is a unit in itself; between some the connecting thought can be plainly marked; between others it is altogether wanting. This arises from the manner in which *In Memoriam* was composed. Mr. Tennyson does not appear to have systematically viewed the subject from beginning to end before he sat down to write, having arranged his doubts and misgivings, griefs and sorrows, in such a way that we would advance, step by step, to a conclusion. The order is of an entirely different kind. It arises from the natural advance from one state of grief to another, which the mind and heart of the poet made during its composition. The time occupied is between three and four years. During each of these years he wrote as at the time he felt, without direct reference, apparently, to what he had before composed. The lapse of time is indicated by the reference to Christmas, which comes and goes three times before the poem is completed. Each Christmas marks the commencement of a new period or stage in the progress of the poem, and the state of the poet's thought and feeling.

The poem begins in despair, and for a time there is a deep, unbroken cloud of gloom over the whole. The poet sees noth-

ing, hears nothing, but lives, weighed down with an utter sense of loss that swallows up all else. His grief admits little room even for doubt or questioning. He is conscious of one thing, and one only—that his beloved friend is dead, and he is left alone. He seeks the home of his friend; then, in imagination, hovers about the ship that bears the body to its last resting-place; then, beside the grave, the mourner sits weeping. Now comes the first Christmas, and the description of it is, beyond words, tender and beautiful.

“With trembling fingers did we weave  
The holly round the Christmas hearth;  
A rainy cloud possessed the earth,  
And sadly fell our Christmas eve.

“At our old pastimes, in the hall,  
We gambolled, making vain pretense  
Of gladness, with an awful sense  
Of one mute Shadow watching all.

“We paused: the winds were in the beech;  
We heard them sweep the winter land,  
And, in a circle, hand-in-hand,  
Sat silent, looking each at each.

“Then, echo-like, our voices rang;  
We sang, though every eye was dim—  
A merry song we sang with him  
Last year; impetuously we sang:

“We ceased: a gentler feeling crept  
Upon us: surely rest is meet:  
‘They rest,’ we said; ‘their rest is sweet,’  
And silence followed, and we wept.

“Our voices took a higher range:  
Once more we sang, ‘They do not die,  
Nor lose their mortal sympathy,  
Nor change to us, although they change;

“‘Rapt from the sickle and the frail,  
With gathered power, yet the same,  
Pierces the keen, seraphic flame,  
From orb to orb, from veil to veil.



“ Rise, happy morn ! Rise, holy morn !  
 Draw forth the cheerful day from night :  
 O, Father, touch the east, and light  
 The light that shone when Hope was born ! ”

The weight of grief is now so far lifted that he has strength to contemplate and reason about death and the state of the departed. Yet his mind has not fully recovered its tone, and thought is tinged with doubt and even with unbelief. The mourner is only gradually recovering his mental equilibrium. Still there are even in this part flashes of hope. He begins to look beyond the grave to the certainty of future reunion, but his affirmation of belief in this truth comes in answer to doubt.

“ My own dim life should teach me this,  
 That life shall live forevermore,  
 Else earth is darkness at the core,  
 And dust and ashes all that is ;

This round of green, this orb of flame,  
 Fantastic beauty ; such as lurks  
 In some wild Poet, when he works  
 Without a conscience or an aim.

What then were God to such as I ?  
 ’Twere hardly worth my while to choose  
 Of things all mortal, or to use  
 A little patience ere I die.

’Twere best at once to sink to peace  
 Like birds the charming serpent draws  
 To drop head-foremost in the jaws  
 Of vacant darkness and to cease.”

Towards the close of this period he gazes still more clearly at the truth, and perceives, as not before, that “there must be wisdom with great Death” ; then, humility comes to teach him his inability to cope with the subject :—

“ Behold, we know not anything ;  
 I can but trust that good shall fall  
 At last—far off—at last, to all,  
 And every winter change to spring.

So runs my dream: but what am I?  
An infant crying in the night;  
An infant crying for the light;  
And with no language but a cry."

Now Christmas dawns a second time. The song of joy breaks not as before into grief. Sorrow is more serene; doubts are vanishing; he can think of his friend and dwell upon the nobility of his character without tears, or bitter regret. He visits the university where they studied together, and recalls the scenes that passed with sad pleasure. He continues to advance, and now enters into communion with the dead through the old letters which he possesses, and through the old associations of his friend which are linked to every object of the natural world. At length he has a vision of the dead which leaves his "after morn content."

Once more Christmas comes, and though absent from the home of his boyhood, in a place where there can be no songs or Christmas merry-makings, hope and joy ring out unchecked in the famous lines beginning,

"Ring out wild bells to the wild sky."

Still more clearly grow the remembrances of his friend, and in more cheerful lines he paints his character. It is now we have—

"The churl in spirit up and down  
Along the scale of ranks, through all  
To him who grasps a golden ball  
By blood a king, at heart a clown ;—"

The intimation of communion with the departed deepens; it is more real, more spiritual; the world is pervaded with an almost joyous sense of his presence.

"Thy voice is on the rolling air;  
I hear thee where the waters run;  
Thou standest in the rising sun,  
And in the setting thou art fair.

What art thou then? I cannot guess;  
But though I seem in star and flower  
To feel thee, some diffusive power,  
I do not therefore love thee less:

My love involves the love before;  
My love is vaster passion now;  
Though mixed with God and Nature thou,  
I seem to love thee more and more.

Far off thou art, but ever nigh;  
I have thee still, and I rejoice;  
I prosper, circled with thy voice;  
I shall not lose thee, though I die."

The mourner rejoices in faith. He has learned the lesson of death. The whole closes with a wedding and life begins afresh.

This appears to me to be the course of the poem. The divisions as here marked out are not rigid, there is an oscillation in the tone. One part is not all despair, another all doubt, and a third all rest; these tones play to some extent back and forth. But they mark the natural progress of a healthy mind, as it is exhibited all around us, from the first dull torpor which follows the deadly blow, to the struggles of the mind to recover itself and the final attainment of rest and peace in faith. If the time indicated in its production is real, then apart from its poetic beauty, the poem is an interesting psychological study.

In *Memoriam* contains many passages which are unsurpassed by any of Mr. Tennyson's earlier or later works. Yet I do not consider it adapted to those who take him up for the first time. They had better commence with any of his other poems, and then gradually grow into an acquaintance with him. Many beginning with this find him vague, wonder what path he wishes to pursue, and, laying the poem aside in a kind of a mental daze, judge of all he has written by it. Mr. Tennyson can be estimated by no single poem which he has produced, for

the reason, that there is an almost infinite variety in the man. Each poem is but the single shaft of a light which shines out from every side. Taine, though one of his greatest admirers, speaks of him with reference to *In Memoriam* as being "cold, monotonous, and often too prettily arranged." "Tennyson," he says, "goes into mourning, but like a correct gentleman, with bran new gloves, wipes away his tears with a cambric handkerchief, and displays throughout the service, which ends the ceremony, all the compunction of a well-trained layman." This is a Frenchman's view: we do not admit the criticism. If carelessness is a true indication of grief, if true regard to form and expression shows a want of heart, then all the noblest monuments erected by individuals or nations in memory of the noble dead are rather signs of indifference than of remembrance. But this is not true. Grief in anything like healthy activity always seeks for most perfect forms of expression. No labor is too great, no pain is too severe to be endured. Love rejoices in every token which it can find of perfect beauty, and derives rest and peace from their use. The more exquisite the flowers, the more perfect the chiselled marble, the more grief feels its bitterness assuaged. It has exhausted every art to express its love, and the heart rests then in some measure satisfied with the consciousness of having done what it could. Why this should be true of a statue and not of a commemorative poem, is hard to see.

*In Memoriam* is Mr. Tennyson's noblest lyric; by some it is considered his finest work. He moves however as easily on a lower flight, and his ballads are as perfect in their kind, as any other species of poetry to be found in his pages.

"Home they brought her warrior dead:

She nor swooned, nor uttered cry:

All her maidens, watching, said,

'She must weep or she will die.'

Then they praised him, soft and low,

Called him worthy to be loved,

Truest friend and noblest foe;

Yet she neither spoke nor moved.

Stole a maiden from her place,  
Lightly to the warrior stept,  
Took the face-cloth from the face;  
Yet she neither moved nor wept.

Rose a nurse of ninety years,  
Set his child upon her knee—  
Like summer tempest came the tears—  
'Sweet my child, I live for thee.'"

It may be that others know something more tender and beautiful than this, but I have been unable to find it. Though but four stanzas, it has all the distinguishing marks of the true ballad. There is an artlessness about the melody, and a directness of thought altogether peculiar to this species of poetry. The verse is simple, the words plain, the meaning perfectly clear, with a total absence of every sign of the artificial. The ballad is the song of the common people, and in every respect corresponds to the tastes and capacities of the mass of humanity. No metaphysical reflections, or high-flown comparisons, or delicate similes are found in it. In language terse and graphic it pictures some thrilling event of love, of war, of death, in a way that has always imparted to it a peculiar charm. Mr. Tennyson's ballads are perfect. Of these, *The Lord of Burleigh*, *Lady Clare*, *The Sisters*, and *Edward Gray*, may be cited as most striking examples.

But the many-sidedness of Mr. Tennyson's mind rendered it highly unnatural for him to make a specialty of any particular kind of poetry. The same spirit which led him to glance at all ages, the Grecian, the medieval, the modern, choosing here and there a character, a pastoral vision, an event of history, led him to write a poem strikingly different from all his others. *The Princess* was probably composed at a later period than *In Memoriam*, though published before. Whether written before or after, it belongs to the class of narrative poems, of which the poet has given us a great many. This, however, has a more distinctly marked individuality than any of the others. It belongs to no age and no clime. Though cast in the medieval times it is

pervaded to a great extent with the sentiment and culture of the present. The real and the unreal, the natural and the highly improbable meet us without warning at every turn. It begins like a fairy tale, runs into the melo-dramatic, threatens to become tragic, reaches the sublime, weaves in the pathetic, ripples into the ludicrous, and ends with an earnestness and truth of tone, which makes us feel as if the narrators had been caught up by the strong tide of their own story, and led on to a result unlooked-for in the beginning. Love, anger, jealousy, ambition, disappointment, malice, revenge, pity, mockery, fidelity, nobility, shame, courage—every passion is woven into the texture of the tale. The peculiar blending of joy and anguish here met with, together with the unexpected birth of hope from the grave in which it seemed buried, suggest *A Winter's Tale*; while the wonderful blending together in it of many incongruous elements, leads us to think of *As You Like It*. The circumstances in which it professes to have been first told afford us the key to its right understanding. It was told by seven young men, speaking in rotation, to a group of ladies assembled one holiday afternoon on the lawn. It was to interest and entertain, to rouse the imagination, and pass away an idle hour. Apart from this it has no purpose. The general theme serves but as the frame-work on which to build, nothing more. With such an end in view probabilities and improbabilities occasion little or no concern. It was intended for those who were willing to surrender themselves to the will of the magician, and be led here and there wherever he chose to go; without examining too curiously into the path they were asked to tread. As the brilliant visions of the desert dissolve into thin air if examined too closely, but if looked at from a distance keep all the charm of reality, so this exquisite tale exerts its power to charm over all who surrender themselves to it. It is not for the unsympathetic critic or the cold-hearted skeptic who cannot believe in the visions of fairy land. The poem has its place in the world of the imagination and fancy, and by the laws alone which govern such works it is to

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be judged. It is the most Shaksperian of all the Laureate's productions; and the poem which affords us a better insight into the different faculties of his many-sided mind than any other single poem which he has written.

The general outline of the poem is as follows: Ida, the beautiful daughter of King Gama, monarch of the South, is affianced in infancy to a Prince of the North. As she grows toward womanhood she is inspired with the noble purpose of emancipating women from the oppressive rule of men, by giving them a liberal education. For this purpose she founds a university, from which men are forbidden to enter on pain of death. When the Prince reaches manhood he, with two companions, Cyril and Florian, sets out to claim his bride. Entering the university under the guise of women, they are enrolled amongst the number of its students. An act of indiscretion on the part of Cyril betrays them to the Princess, and they are in danger of being punished, when the father of the Prince, having captured King Gama, whom he holds as a hostage, approaches the university with an army and threatens vengeance if the Prince or his companions are in the least harmed. It is finally agreed that the question shall be decided by combat, waged by fifty men on one side and fifty on the other. The Prince is defeated; but when the Princess beholds him and the others lying wounded and bleeding on the ground, her heart is touched, and she turns the university into a hospital. There, while waiting on the Prince, slowly, gradually, she is won to love him; and so ends this dramatic narrative poem.

The following lines give us the first view of the class-room :

“Back again we crost the court  
To Lady Psyche's; as we enter'd in  
There sat along the forms, like morning doves  
That sun their milky bosoms on the thatch,  
A patient range of pupils: she herself  
Erect behind a desk of satin-wood,  
A quick brunette, well-moulded, falcon-eyed,  
And on the hither side, or so she looked,

Of twenty summers. At her left a child,  
In shining draperies, headed like a star,  
Her maiden babe, a double April old,  
Aglaia slept."

One afternoon they rode with the Princess "to take the dip of certain strata to the North." Together with the beautiful picture which is drawn by a few delicate touches, we have in the following a striking illustration of the poet's power of making technical terms and hard unpoetic things beautiful:—

"Pitch our pavilion here upon the sward;  
Lay out the viands! At a word they raised  
A tent of satin, elaborately wrought  
With fair Corinna's triumph. Here she stood  
Engirt with many a florid maiden-cheek,  
The woman-conqueror; woman conquered there  
The bearded victor of ten thousand hymns,  
And all the men mourned at his side: but we  
Set forth to climb; then climbing, Cyril kept  
With Psyche, with Melissa Florian, I  
With mine affianced. Many a little hand  
Glanced like a touch of sunshine on the rocks,  
Many a light foot shone like a jewel set  
In the dark crag; and then we turned, we  
Wound about the cliffs, the copses, out and in,  
Hammering and clinking, chattering stony names  
Of shale and hornblende, rag and trap and tuff,  
Amygdaloid and trachyte, till the sun  
Grew broader toward his death and fell, and all  
The rosy heights came out above the lawns."

But the poem takes an entirely different turn when, after his discovery and arraignment before the Princess, the Prince makes his plea and presents the letter with which King Gama had furnished him when he entered on his wild adventure:—

"On one knee  
Kneeling I gave it, which she caught, and dash'd  
Unopened at her feet: a tide of fierce  
Invective seemed to wait behind her lips,  
As waits a river level with the dam  
Ready to burst and flood the world with foam:  
And so she would have spoken, but there rose  
A hubbub in the court of half the maids

Gathered together: from the illumined hall  
Long lanes of splendor slanted o'er a press  
Of snowy shoulders, thick as herded ewes,  
And rainbow robes, and gems and gemlike eyes,  
And gold and golden heads; they to and fro  
Fluctuated, as flowers in storm, some red, some pale,  
All open-mouthed, all gazing to the light,  
Some crying there was an army in the land,  
And some that men were in the very walls,  
And some they cared not; till a clamor grew  
As of a new-world Babel, woman built,  
And worse confounded: high above them stood  
The placid marble muses, looking peace.

Not peace, she looked, the Head: but rising up  
Robed in the long night of her deep hair, so  
To the open window moved, remaining there  
Fixed like a beacon-tower above the waves  
Of tempest, when the crimson-rolling eye  
Glazes ruin, and the wild birds on the light  
Dash themselves dead. She stretched her arms  
Across the tumult, and the tumult fell:

What fear ye brawlers? am not I your Head?  
On me, me, me, the storm first breaks: I dare  
All these male thunderbolts: what is it ye fear?  
Peace! there are those to avenge us, and they come;  
If not,—myself were like enough, oh girls,  
Go unfurl the maiden banner of our rights,  
And clad in iron burst the ranks of war,  
Or, falling, protomartyr of our cause,  
Die: yet I blame ye not so much for fear;  
Six thousand years of fear have made ye that  
From which I would redeem ye: but for those  
That stir this hubbub—you and you—I know  
Your faces there in the crowd—to-morrow morn  
We hold a great convention: then shall they  
That love their voices more than duty, learn  
With whom they deal, dismissed in shame to live  
No wiser than their mothers, household stuff,  
Live chattels, mincers of each other's fame,  
Full of weak poison, turnspits for the clown,  
The drunkard's foot-ball, laughing-stocks of Time,  
Whose brains are in their hands and in their heels,  
But fit to flaunt, to dress, to dance, to thrum,  
To tramp, to scream, to burnish, and to scour,  
Forever slaves at home and fools abroad!"

Two of the finest passages in the whole are the finding of Psyche in the tent, and the reconciliation which after the battle takes place between her and the Princess. The word-painting in the latter is wonderful. They are too long, however, to be quoted here. We will content ourselves with one more extract—the sequel. The Prince slowly awakens from the long unconsciousness which follows his overthrow in the battle.

“I saw the forms; I knew not where I was;  
They did but look like hollow shows; no more  
Sweet Ida; palm to palm she sat; the dew  
Dwelt in her eyes, and softer all her shape  
And rounder seemed; I moved; I sighed; a touch  
Came round my wrist, and tears upon my hand:  
Then all for languor and self-pity ran  
Mine down my face, and with what life I had  
And like a flower that cannot all unfold  
So drenched it is with tempest, to the sun,  
Yet, as it may, turns towards him, I on her  
Fixed my faint eyes, and uttered whisperingly:  
‘If you be, what I think you, some sweet dream,  
I would but ask you to fulfil yourself:  
But if you be that Ida whom I knew,  
I ask you nothing: only, if a dream,  
Sweet dream be perfect, I shall die to-night,  
Stoop down to kiss me ere I die!’

I could no more, but lay like one in trance,  
That hears his burial talked of by his friends,  
That cannot speak, nor move, nor make one sign,  
But lies and dreads his doom. She turned; she paused;  
She stooped; and out of languor leapt a cry,  
Leapt fiery Passion from the brinks of death;  
And I believed that in the living world  
My spirit closed with Ida’s at the lips;  
Till back I fell, and from mine arms she rose  
Glowing all over noble shame; and all  
Her falser self slipt from her like a robe,  
And left her woman, lovelier in her mood  
Than in her mould that other, when she came  
From barren deeps to conquer all with love:  
And down the streaming crystal dropt, and she  
Far-fleeted by the purple island-sides,  
Naked, a double light in air and wave,

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To meet her Graces, where they decked her out  
For worship without end; nor end of mine,  
Stateliest, for thee! but mute she glided forth,  
Nor glanced behind her, and I sank and slept,  
Filled thro' and thro' with Love, a happy sleep."

In 1842, with Mr. Tennyson's third volume of poems, appeared one of his most perfect works, *Mort D' Arthur*. It is a narrative poem which strongly suggests the epic. In it the dramatic element which is such a marked characteristic of *The Princess* begins to make itself felt. The author no longer describes an object, or speaks his own thought, or gives vent to his own feeling. He now projects himself into a fictitious character, which acts and speaks from a standpoint entirely its own. In *Cenone* and *Dora* he had already given intimation of this; but *Mort D' Arthur* was the first broad streak of light which proclaims the approach of a new day. It was the prelude to the melodious burst of song given in the *Idylls of the King*—a series of poems, each of which, though complete in itself, is part of a grand whole; and it is only when read in their proper connection that the full force and beauty of each are seen. Going back to the early history of England, Mr. Tennyson has taken hold of the striking and wonderful legends of king Arthur, which he has rewrought, and almost entirely recreated, infusing into them the thought and beauty of his own genius. They begin with the birth or coming of Arthur, and end with his passing to the island-valley of *Avilion*. All the events which transpire are connected with him. His character, like that of *Cordelia*, in *King Lear*, infuses itself like a fragrant atmosphere through the whole. Every calamity touches him, and every individual in his deeds good or bad exerts an influence over his career. There is in this series of poems not only the history of a king, but also the beginning and unfolding to its end of an era in history. We have the dawn of a new idea with the coming of Arthur; the growth and development of that idea, until the whole kingdom of England comes under its influence. Then

is seen the first silent, subtle growth of evil in the guilty love of Lancelot for the Queen; then the wild religious frenzy of the hunt after the Holy Grail, which Arthur plainly foresees is the first great blow at the unity of the order of the Knights of the Round Table. Wickedness increases; enemies multiply; Merlin the wise and good magician is paralyzed by the abuse of the charm which he alone could use properly. At last the bands of moral restraint have been worn too thin to check any further the decay of a dying age, and bursting forth in the rebellion of Modred, it deluges the whole land, and law, order and peace are swept into irretrievable ruin. Arthur's band of noble knights is broken, his kingdom overthrown, the king himself wounded to death, and the end of the age reached. Whether Mr. Tennyson consciously wrought into the texture of this series of poems, the profound philosophy of history which is unquestionably there, we are unable to say. But there it is too plain to be mistaken. In Sir Thomas Malory's book it is not apparent; it is only brought to light in Mr. Tennyson's retelling of the tale.

In the effort to give fresh dignity and strength to the works of the Laureate, an attempt has been made to discover some underlying metaphysical idea, which it is thought the poet intended his readers should see. There is great danger incurred in such an attempt. Every portrayal of human life, in the degree that it is true, involves all the psychological and spiritual laws of human life. And every event or series of events, wrought out to any degree of perfection, involves an underlying principle which gives it coherence and unity. But those who value a poem or play for any abstract principle of philosophy which it embodies, will value it for that which least of all it is the purpose of art to bring to the front. It appears contrary to the general principles of art revealed in Mr. Tennyson's poems, to suppose that he has made such an attempt here. Poetry in its highest flight delineates mind and character, not mind and character in the abstract, but embodied in living, speaking, human beings. Ideal they may be,

idealized they must be, to all intents and purposes actual they always are, if we would know or feel their power. To deftly abstract this trait of manhood, that sterling virtue, or some principle of ethics or history, and direct our attention to it, thus disembodied, would be to destroy the beauty of the poem as completely, as to take a piece of rich brocade, pull out here a crimson thread and there a golden one, until the whole gorgeous pattern is reduced to shreds, and then affect to admire the beauty of the brocade. Resolve it into its constituent elements and you destroy all its life. The divine being always hides from sight the process of combination which enters into every creation. What He shows us is not simply pure carbon, but pure carbon in the sparkling diamond; not the oxygen and hydrogen apart, but combined in the dashing, foaming, flashing, laughing, rejoicing, life-giving water. The constituent elements lose their individuality in the new being which they go to form, remaining viewless or hidden away until the thing to be is done. So with the poet; and in this he teaches us that man is made in the image of God.

The Idylls of the King are most themselves in what they are, not in what may be learned from them. Of all noble characters that ever were portrayed King Arthur stands supreme. In his full, rounded, glorious manhood he is unsurpassed—unequalled by any creation of Shakspeare. I do not mean to say that Tennyson equals, much less surpasses Shakspeare. Far from it. But there is an ideal of manhood here which surpasses any representation of the Master Poet. King Arthur as he here appears is truly the creation of Mr. Tennyson. In the ancient legends he is represented as inferior to Lancelot. Mr. Tennyson detracts nothing from Lancelot, as any one can see who will read the story of the Round Table, as told by Sir Thomas Malory; but he imparts to Arthur a higher, nobler, more godlike character. He is essentially Christlike. He suggests the Redeemer, and while in no respect a copy, it is yet from that source of all light that our poet has drawn his inspiration. Arthur everywhere appears noble.

The passages which I shall quote are selected not only on account of their intrinsic beauty, but also for the purpose of giving the reader by means of them, together with those already quoted, as correct a conception as possible of the wide range of powers displayed by Mr. Tennyson. The first is selected from the *Coming of Arthur*, and describes the manner in which he was found on the seashore by Merlin:—

“But let me tell thee now another tale:  
For Bleys, our Merlin’s master, as they say,  
Died but of late, and sent his cry to me,  
To hear him speak before he left his life.  
Shrunk like a fairy changeling lay the maze,  
And when I entered told me that himself  
And Merlin ever served about the king,  
Arthur, before he died, and on the night  
When Arthur in Tristage’s passed away  
Moaning and wailing for an heir, the two  
Left the still king, and passing forth to breathe,  
Then from the castle gateway by the chasm  
Descending through the dismal night—a night  
In which the bounds of heaven and earth were lost—  
Beheld, so high upon the dreary deeps  
It seemed in heaven, a ship, the shape thereof  
A dragon winged, and all from stem to stern  
Bright with a shining people on the decks,  
And gone as soon as seen. And then the two  
Dropt to the cove, and watched the great sea fall,  
Wave after wave, each mightier than the last,  
Till last, a ninth one, gathering half the deep  
And full of voices, slowly rose and plunged  
Roaring, and all the wave was in a flame:  
And down the wave and in the flame was borne  
A naked babe, and rode to Merlin’s feet,  
Who stoopt and caught the babe, and cried ‘The King.’  
‘Here is an heir for Arthur!’ And the fringe  
Of that great Breaker, sweeping up the strand,  
Lashed at the wizard as he spake the word:  
And all at once all round him rose in fire,  
So that the child and he were clothed in fire.  
And presently thereafter followed calm,  
Free sky and stars: ‘And this same child,’ he said,  
‘Is he who reigns.’”



The second is chosen from *The Holy Grail*, and describes the visions which deluded Sir Percival as he journeyed on in the quest:—

“And on I rode, and when I thought my thirst  
Would alay me, saw deep lawns, and then a brook,  
With one sharp rapid, where the chrisping white  
Played ever back upon the sloping wave,  
And took both ear and eye; and o’er the brook  
Were apple-trees, and apples by the brook  
Fallen, and on the lawns. ‘I will rest here,’  
I said, ‘I am not worthy of the quest;’  
But even while I drank the brook and ate  
The goodly apples, all these things at once  
Fell into dust, and I was left alone,  
And thirsting in a land of sand and thorns.  
And then behold a woman at a door  
Spinning; and fair the house whereby she sat,  
And kind the woman’s eyes, and innocent,  
And all her bearing gracious; and she rose  
Opening her arms to meet me, as who should say,  
‘Rest here;’ but when I touched her, lo! she, too,  
Fell into dust and nothing, and the house  
Became nor better than a broken shed,  
And in it a dead babe; and also this  
Fell into dust, and I was left alone.”

The third is chosen from the last poem in the series, *The Passing of Arthur*, and gives the King’s final speech to Sir Bedivere, of which Taine says: “Nothing, I think, calmer and more imposing has been since Goethe.”

“And slowly answered Arthur from the barge:  
‘The old order changeth, yielding place to new,  
And God fulfills Himself in many ways,  
Lest one good custom should corrupt the world.  
Comfort thyself: what comfort is in me?  
I have lived my life, and that which I have done  
May He within Himself make pure! but thou  
If thou shouldst never see my face again,  
Pray for my soul. More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice  
Rise like a fountain for me night and day.

For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.  
But now farewell. I am going a long way  
With these thou seest if indeed I go  
(For all my mind is clouded with a doubt)—  
To the island-valley of Avilion :  
Where falls not hail, or rain, or any snow,  
Nor ever wind blows loudly ; but it lies  
Deep-meadowed, happy, fair with orchard-lawns  
And bowery billows crowned with summer sea,  
Where I will heal me of my grievous wound.' 1

So said he, and the barge with oar and sail  
Moved from the brink, like some full-breasted swan  
That, fluting a wild carol ere her death,  
Ruffles her pure cold plume and takes the flood.  
With swarthy webs. Long stood Sir Bedivere  
Revolving many memories, till the hull  
Look'd one black dot against the verge of dawn,  
And on the mere the wailing died away."

No one can read the *Idylls of the King* and *The Princess* without perceiving the strong dramatic tendency of Mr. Tennyson's mind. In entering the field of the pure drama, he has done that for which nature, in the very beginning, qualified him. And although now in his seventy-second year, the two plays which he has written, *Queen Mary* and *Harold*, surpass anything he has produced since *Quinivere*. There is, indeed, an absence in them of that fervor and richness of imagery which meets us in the poems of his earlier life ; at times, too, the atmosphere seems almost too highly rarified for the great wings of the old eagle-poet ; and there is, both in language and imagery, a sense of effort which could not be perceived before. That these plays did not succeed when put upon the stage, is, however, no detraction ; for few, if any, of the greatest works of the mightiest dramatists, Shakspeare included, have any power to draw a large audience. The taste of the public demands something of a lower order. The very themes which

the Laureate has chosen are enough to show that however strong their representation, they will not meet with general sympathy. For those of a more thoughtful turn, however, they will ever be works of deep interest.

The poet represents Philip as heartless, sensual, and crafty, devoid of true reverence for his religion, whose interests he is ever ready to sacrifice to his own personal aggrandizement. He has no love for the Queen, and notwithstanding he feels the wisdom of concealing his distaste, finds it impossible to do so.

*Mary.* Methinks that would you tarry one day more  
(The news was sudden), I could mould myself  
To bear your going better. Will you do it?

*Phi.* Madam, a day may sink or save a realm.

*Mary.* A day may save a heart from breaking, too.

*Phi.* Well, Simon Renard, shall we stop a day?

*Ren.* Your Grace's business will not suffer, Sire,  
For one day more, so far as I can tell.

*Phi.* Then one day more to please Her Majesty.

*Mary.* The sunshine sweeps across my life again.

O if I knew you felt this parting, Philip;  
As I do!

*Phi.* By St. James, I do profess,  
Upon the faith and honor of a Spaniard,  
I am vastly grieved to leave Your Majesty!  
Simon, is supper ready?"

Mary, on the contrary, is wholly absorbed in her husband whom she loves at first, and adores as one of the greatest and best on earth. The knowledge that he never loved her, and had been faithless to his marriage-vows, breaks her heart. Deserted by her husband, hated by her people, stricken with disease, with the memories of those put to death by her orders for religion's sake ever with her, the closing hours of Bloody Mary are pathetic in the extreme. In spite of her cruelty, which the poet represents as chiefly that of fanaticism, she wins our sympathy:—

"*Mary.* He never loved me—nay, he could not love me.

It was his father's policy against France.

I am eleven years older than he.

Poor boy! [Weeps.]

*Alice.* That were a lusty boy of twenty-seven. [Aside.]

Poor enough in God's grace!

*Mary.* And all in vain!

The Queen of Scots is married to the Dauphin,

And Charles the lord of this low world is gone;

And all his wars and wisdoms past away;

And in a moment I shall follow him.

*Lady C.* Nay, dearest lady, see your good physician.

*Mary.* Drugs—but he knows they cannot help me—says

That rest is all—tells me I must not think—

That I must rest—I shall rest by and by.

Catch the wild cat, cage him, and when he springs

And maims himself against the bars, say 'rest!'

Why, you must kill him if you would have him rest—

Dead or alive, you cannot make him happy.

*Lady C.* Your Majesty has lived so pure a life,

And done such mighty things by Holy Church,

I trust that God will make you happy yet.

*Mary.* What is the strange thing, happiness? Sit down here:

Tell me thine happiest hour."

But scarcely has Lady Clarence begun to tell when the half-crazed queen breaks out:—

"O God! I have been too slack, too slack;

There are Hot Gospellers even among our guards—

Nobles we dared not touch. We have but burnt

The heretic priest, workmen, and women and children.

Wet, famine, ague, fever, storm, wreck, wrath—

We have so played the coward; but by God's grace

We'll follow Philip's leading, and set up

The Holy Office here—garner the wheat,

And burn up the chaff with unquenchable fire!

Burn!—"

At this point the woman's mind wanders: those who were put to death by her means, rise up before her:—

"Fie, what a savor! Tell the cooks to close  
The doors of all the offices below.

Latimer!

Sir, we are private with our women here—  
Ever a rough, blunt, and uncourtly fellow!  
Glow like a torch that never will go out!  
'Tis out—mine flames. Women the Holy Father  
Has ta'en the legateship from our cousin Pole—  
Was that well done? and poor Pole pines of it,  
As I do, to the death. I am but a woman,  
I have no power,—Ah, weak and meek old man,  
Sevenfold dishonor'd even in the sight  
Of thine own secretaries—No, No. No pardon!—  
Why that was false: there is the right hand still  
Beckons me hence.

Sir, you were burnt for heresy, not for treason,  
Remember that! 'twas I and Bonner did it,  
And Pole; we are three to one—Have you found mercy there,  
Grant me it here; and see he smiles and goes  
Gentle as in life.

*Alice.* Madam, who goes? King Philip?

*Mary.* No. Philip comes and goes, but never goes.

Women, when I am dead,  
Open my heart and there you will find written  
Two names, Philip and Calais; open his—  
So that he have one,—  
You will find Philip only, policy, policy,—  
Ay, worse than that—not one hour true to me!  
Foul maggots crawling in a fested'd vice!  
Adulterous to the very heart of Hell.  
Hast thou a knife?"

This, I think, is sufficient to show that Queen Mary and Harold are not unworthy of Tennyson.

Mr. Tennyson's rank as a poet is one of the most exalted. He is not an idle dreamer, not a metaphysician, not a moralist. The true poetic in him—the ideal in well-balanced union with the real—has given poetry a finish such as it gains from no English poet who preceded him. In many respects he is the most English of English artists. While imitating the Greek pastoral in *Cenone*; while weaving into several pieces such as the *Palace of Art*, a line of metaphysical reflection,

which suggests the German school of poets; while in Simeon Stylites, giving us a picture of the extent to which fanaticism carried men in the primitive age of Christianity,—yet by far the greater number of his pieces, all his most important ones, are the reflection of English manners, English thought, and English history. This strong tendency to all that is peculiar to his native land, reveals itself no more prominently than in his language. Discarding to a great extent Latin and Greek derivatives, he has adopted and used with marvellous skill the strong, clear Anglo-Saxon tongue. Resuscitating many words which had become obsolete, he never revives words that have become absolutely dead. In doing this he has placed his poems in a position which will preserve them longest to posterity. It is wonderful how few words of our English Bible have lost their original meaning, and how few words of Bunyan's *Pilgrim's Progress* are unintelligible. The reason, I think, is to be found in the fact that the great body of the language used in both of these books is essentially English. That which will last longest in our language is not the vast body of derivatives which it has absorbed, but that which is most truly Anglo-Saxon. No one can read the pages of the Poet Laureate without becoming immediately impressed with this characteristic feature of his writings.

Mr. Tennyson possesses an almost prodigal fancy, and an almost inexhaustible imagination, with a versatility of genius which inspires one with ever fresh amazement. He surprises us not with the solitary shooting star of a summer's night, but with the myriad glancing meteors of a November darkness. Delicacy and refinement lie pure and spotless on every page. There is not a poem that he has written which could not be read in any parlor in the land. He strikes every chord of the poetic lyre, and invariably shows himself master of each. In the mighty and brilliant galaxy of lights which illumine the heavens of English literature, few names shine with greater lustre. There is a sublimity about Milton which he does not attain; a sweep of passion and power of delineating by a few

mighty master touches possessed by Lord Byron which he seldom or ever exhibits. Wordsworth has a love for the simple and unaffected in nature, and a power of giving soul and sense to things inanimate, which are all his own. But even Wordsworth cannot be more true to nature than he, nor paint its colors or forms more delicately. The Charge of the Light Brigade is, to say the least, equal to any of the martial songs of Campbell. In richness and versatility of diction and finished execution, Dryden and Pope do not surpass him. The religious and moral element in Cowper is more conspicuously thrust forward; but what can surpass the lines with which *In Memoriam* opens: "Strong Son of God, immortal Love." He is, besides all this, one of the most original of English poets, marking an epoch in literature, a living contradiction to the assertion that poetic power is passing away, beaten out by the hard flails of this iron age of ours. He is read and admired by countless thousands to-day, and destined to ascend still higher in rank as time goes on. He is a perpetual delight, a never-failing wonder; and those who have read him but little, or not at all, are going by a source of happiness which they can poorly spare.

## \* ART. V.—THE REFORMED CHURCH IN AMERICA.

BY REV. C. Z. WEISER, D.D.

WE are greatly obliged to the Rev. Dr. John B. Thompson, of the Catskills, N. Y., for placing Dr. Corwin's Manual of the Reformed Church in America before us. We purpose to give the readers of the REVIEW our idea of the volume, by means of copious extracts from its pages, and thereby move some ready writer of our fold, to prepare a like expedient for the Reformed Church in the United States. The present edition of this Manual covers the history of the Denomination of which it treats for the 250 years of its existence, besides a brief INTRODUCTION upon the Reformed Church in general.

PART FIRST contains a *General History* of the rise and progress of the American-Dutch Church in Colonial times; its struggles with the English Governors in their attempts to establish Episcopacy by law; its own internal commotions in its efforts after ecclesiastical independence, with its subsequent general progress and development in its constitutions and ecclesiastical organizations, its educational institutions, and its missionary operations at home and abroad.

PART SECOND, treats of the *Ministry* in particular. It is in substance, a biographical dictionary, containing the names of all who have officiated in this branch of the Reformed Church, with the chief data of their lives, and about 300 characteristic memoirs compiled or expressly prepared for this work. References to the historical authorities are given, with the publication of those who have become authors. Similar information is given concerning ministers of the Reformed Church in the

\*A MANUAL OF THE REFORMED CHURCH IN AMERICA (*Formerly Ref. Prot. Dutch Church*). 1628-1878. BY EDWARD TANJORE CORWIN, D.D., Pastor at Millstone, N. J., Third Edition, Revised and Enlarged. New York: Board of Publication of the Reformed Church in America. 34 Vesey Street, 1879.



United States (German Reformed) during the period that they remained under the Classis of Amsterdam, or until 1792.

PART THIRD treats of the *Churches* in particular, giving their names in alphabetical order, their dates of organization and pastorates, with references to the local histories, where such exist. Chronological lists of ministers and Churches are also added. Prof. T. S. Doolittle, D.D., of New Brunswick, contributes an interesting article on Church Architecture, with a number of illustrations, as well as a plate of Rutgers College.

With a design of informing all to what extent such a work finds favor among the readers of that Church, we will transfer a little morsel printed opposite its title-page:—First Edition, 1859, 1000 copies; Second Edition, 1869, 1000 copies; Third Edition, 1879, electrotyped; first nine, 1000 copies.

A re-issue, still fuller and more accurate, is at the door.

The INTRODUCTION consists of Extracts taken from Dr. Philip Schaff's Article—THE REFORMATION—in the *American Cyc.*, Ed. 1875, Vol. xiv. p. 244, and treats briefly but pointedly of the Origin and Development of the Reformed Faith, as against the Roman Church and Lutheranism; of the wide-spread influence of the distinctively Reformed Faith in Switzerland, under Zwingli (1516); in Basle, headed by Œcolampadius; in Geneva, initiated by Farel, and taught and organized by Calvin (1536); in the Palatinate, the cradle of the *German* Reformed Church, under the Elector Frederic III., and formulating itself in the Heidelberg Catechism; in Bremen (156-81); in Nassau (1582); in Anhalt (1596); in Hesse-Cassel (1605); in Bohemia, Hungary, Poland, Spain, Italy, France, United Netherlands, Holland, England, Scotland, America.

The interest of the work, however, grows more and more upon the reader as he advances into the heart and body of the MANUAL. We will indicate some links in a long chain of most welcome subjects, which are rescued from the dark part, and oriented before him:—

The Transplanting of the Reformed Church to America;

the Dutch colony in the New Netherlands (New York), 1607-1664; The Planting of the Reformed Church, 1628; The Church under the West India Company's Rule, 1628-64; The First Decade under English Rule, 1664-1674; The Struggle with the English Governors, 1674-1675; The Ministry Act, 1693; The Period of Revival and Aspirations after Independence; The Generation preceding the *Coetus*, 1705-37; The Request for a *Coetus* and its Delay, 1737-47; The *Coetus*, 1747-54; The Disruption of the Church and its Causes, 1750-54; The Secession from the *Coetus*; The Founding of a Divinity Professorship in King's College; The Contemplated Episcopal College—Its Success and Failure; The Action of the *Coetus*; The Assumption of Independence; The Divided Church; The *Conferentie* (Ministerial Conference) *versus* the *Coetus* (American Classis), 1755-1764; The Assembly Subordinate to the Classis of Amsterdam (The *Conferentie* as an Organized Body) *versus* the American Classis (the *Coetus*), 1764-71; The Re-union of the Two Parties; Independence gained *De Facto*, but not *De Jure*; The Union Convention, 1771; The Transitional Period, 1771-92; After 1792-1878; The Progress of the Reformed (Dutch) Church, &c.

The minister and member of the Reformed Church in the United States, however, is more directly concerned with such subjects as:—The Reformed Church among the Germans, 1684-1726; The German Branch and the Accusation of Romanizing Tendencies, 1750-92; After 1792.

In view of the fact, that the histories of the Reformed Dutch and Reformed German Church run parallel during their infantile periods in America, what is written in the *MANUAL* of the former is also useful to the other, it may be interesting to all parties to trace the Reformed faith in America from its incipency down to the point of divergence.

#### THE TRANSPLANTING OF THE REFORMED FAITH TO AMERICA, UNDER SEVERAL NAMES.

The adherents to the Reformed faith were led to emigrate to America by various causes. The several branches of this

general creed distinguished themselves quite early by distinctive names. The Presbyterians and Congregationalists from England indicated their opposition to the Episcopal form of Church government, and although really of the *Reformed* family, as against Roman, Episcopal, and Lutheran, nevertheless abandoned the common epithet. Those from the Continent all held to the general name, *Reformed*, but attached qualifying surnames to indicate their several national origins. Hence we have the French Reformed, the *Dutch* Reformed, the *Swiss* Reformed, the *German* Reformed. These national distinctions have now become meaningless through the Americanization and commingling of all the Reformed Churches. Nor is there any insuperable barrier in the way of one Reformed Church in America, as Dr. Livingstone prayed already in 1783. The Presbyterian Church endorsed the Heidelberg Catechism in 1870, and the Dutch Church endorsed the Westminster Catechism in 1837. Doctor Schaff utters a similar plea in his "Harmony of the Reformed Confessions." (1877.)

THE CLASSIS OF AMSTERDAM OF THE SYNOD OF NORTH AND SOUTH HOLLAND.

It may be said that all the elements of the Reformed Church from the Continent were under the ecclesiastical care of that renowned Classis, a special history of which is yet to be written. French, German, Swiss, and Dutch, from all parts of the New World, from New Netherlands (New York), from Pennsylvania, Maryland, Virginia; from the West Indies, Guiana, Brazil, as well as from many parts of the Old World—from the coasts of Africa, Hindoostan, Ceylon, the East India Islands, and Japan—all turned to Amsterdam for men and means.

Until 1792, the German Churches, mostly from the Palatinate on the upper part of the Rhine, placed themselves under the care of that Classis. As early as 1730 a correspondence began between these Churches and that body, which continued beyond fifty years. Because of its location on the sea-coast, and consequent intercourse with America through the great

trading companies, the Church of the Palatinate asked this Classis to lend an oversight and assistance. The Classis agreed on condition that these Churches in Pennsylvania and neighboring regions would adhere to the Heidelberg Catechism, the Palatinate Confession of Faith, the Canon of the Synod of Dort, and the Rules of Church Government. From a pamphlet of the Rev. George Michael Weiss, published in 1731, we learn that this was acquiesced in by the Churches.

#### THE DUTCH WEST INDIA COMPANY.

Holland was at one time an asylum for the oppressed of all lands, as well as a great commercial nation. A large fur trade was opened with the New World, and the West India Company, chartered in 1621, for the developing of this traffic, in imitation of the East India Company, organized twenty-five years earlier. It was an armed commercial corporation, possessing well-nigh unlimited powers to colonize, govern, and defend its possessions. It planted colonies in New York, in the Middle States, in South America, in the West Indies, and on the shores of Africa.

But with all this traffic the Gospel was not forgotten. The ships of the Company, through the instigation of the Synod of North and South Holland, carried also the bread of life. Spiritual comforters were provided for the out-going colonies already in 1626. Many, if not all the colonists, took their church-certificates with them. A congregation was already forming in New York between 1619-22. A church was actually organized in 1628 by the Rev. Jonas Michaelius.

The Company was, substantially, the absolute ruler of the colony, and the American Reformed Churches were related to it, as the Church in Holland was related to the State. It appointed directors or governors and other officers over the churches and colonies, through whom justice and grace were administered. The Company formally established the religion of the Church of Holland, and actually promised to maintain its preachers, school-masters, and comforters. Calls of ministers were not valid until endorsed by the Company.

The Church of Holland operated upon the American Churches through the Company, and more particularly by means of the Classis of Amsterdam. In this way that famous Classis became thus closely related to our primitive Churches. Thirteen ministers for service in the North American Territories were sent through the Company, prior to the surrender to the English in 1664. Eleven congregations existed at that time, and two stations. Thirty-six years had then elapsed since the arrival of the first minister.

From the time of the surrender of the Dutch to the English the Reformed faith struggled for some forty years against the attempts, on the part of the governors, to establish Episcopacy. In 1705 the desire to be an independent Church commenced to grow. As the whole controversy which followed concerning the organization of a *Costus* is interesting, and concerns the *German* no less than the Dutch Reformed branch of the Reformed faith, we will briefly trace it from its incipency to its final issue.

The English conquest gave a check to the development of the Reformed Church. The number of ministers soon fell from seven to three, which number stood for ten years, although ten thousand people were to be ministered to. Two ship-loads of Hollanders went to the Carolinas. The three Dutch ministers became subjects and citizens of England by taking the oath of allegiance. The relation of the Dutch ministers and Churches to the Classis of Amsterdam was modified by the destruction of their relations to the West India Company. Their exact relation was a subject for discussion. Were they integral parts of the Reformed Church of Holland, or were they foreign-wards? Could the American-Dutch ministers be ministers of the Church of Holland when they were subjects to the king of Great Britain? Their anomalous position was sure to change sooner or later.

During the first decade after the English conquest, there was very little strife, as the population had been very largely Dutch. The English Governors were not silly enough to force an Episcopacy. The earlier Governors, Nicholls and Lovelace, were kindly disposed, either from principle or policy. The

Dutch Church in America was, besides, absolutely independent of all English ecclesiastical laws. By the "Duke's Laws," promulgated in 1665, no Protestant denomination should receive special favor. There was no established English Church, whilst the Dutch Church was to remain intact. But in every *parish* a church must be built, the expense of which, with the maintenance of the minister, was to be provided for by the churchwardens, appointed yearly by the overseers and constables. Gov. Nicholls even directed the authorities to levy a tax to pay the arrears of salary of the Dutch clergymen. Five years later Gov. Lovelace wrote to the commissioners at Albany that he considered the minister and church of Albany, which he and his predecessor found established, as the parochial church of Albany, which was to be maintained by taxation or otherwise. In the same year he guaranteed a salary to any Dutch minister who would come over to assist Drisius at New York, who was now becoming feeble. This offer brought Dominie Van Nieuwenhuysen, the first minister from Holland since the surrender seven years later.

A considerable English population had now come in. Consequently an Episcopal establishment could hardly fail to suggest itself. In 1675, Rev. Nicholas Van Rensselaer appeared with a recommendation from the Duke of York to Governor Andros, for a *living* in one of the Dutch Churches. Although he had been previously a clergyman in Holland, he was an Episcopalian, and the attempt to foist him on the Church of Albany, already under the care of Dominie Schaats, was resisted, and only submitted to after he promised to submit to the Classis of Amsterdam. During twelve years only one regular minister had come from Holland. Three were in the country (1676). Two had died, and two had returned. But a single Episcopal clergyman operated, the chaplain of the troops. The dearth of Gospel privileges was severely felt. The Dutch and English of Kingston, therefore, petitioned the Governor to find means to ordain young Tesschenmaecker, a licensed Bachelor of Divinity of the University of Utrecht, who had been officiating there.

But the Governor hesitated. The candidate then visited Guiana, and was subsequently requested by the people of New Castle, Delaware, to serve them. The Dutch clergy (Van Nieuwenhuysen, Schaats, Van Gaasbeek, and Van Zuuren—the latter two having recently arrived, and Polhemus having died) actually formed a Classis and ordained him, under the direction of the Governor. He was called a *proponent*. This first ecclesiastical body assembled in 1679, at the call of the Episcopal Governor, was then approved of by the Classis of Amsterdam, and its proceedings were confirmed. But by submitting its action to the foreign Classis, a want of right to ordain was conceded, and thereby commenced the great discussion which eventually, after 75 years, divided the Church. Thirty years later Dominies Du Bois and Antonides refused to obey an order of the Governor (Nicholson) to ordain Van Vleck. And Dominie Bœhm, of the German Church in Pennsylvania, when requesting ordination under the most pressing circumstances, only received it after express permission (1729) from the Classis of Amsterdam, at the hands of the ministers of New York.

Dominie Selyns was the chief of the earlier ministers, and did most in securing a permanent and independent foundation. From a document of his (Oct., 1683), we can catch a glimpse of the Dutch Church during this time. Tesschenmaecker was at Schenectady; Dellius had become a colleague of Schaatz at Albany; Weekstein was at Kingston; and Van Zuuren stayed in Long Island. Dominie Petrus Daille, late professor at Salmura, was preaching to the Huguenots in New York. Rev. John Gordon officiated at the Fort in English.

Now followed the famous Leisler's Usurpation, ere the despatches, authorizing the officials of James to continue in office until the arrival of their successors under William III. had reached here. He was an illiterate demagogue, and professed to raise the standard of William and Mary, and to protect the cause of Protestantism. For nearly two years (1689–91) a reign of terror ensued, in which the Dutch ministers were in-



volved and suffered. They were not in opposition to the Prince of Orange at all, but to a usurper. Selyns barely escaped persecution. Dominie Dellijs was obliged to secrete himself in New Jersey and Boston. Dominie Varick was thrown into the Fort for six months. Leisler and Milbourne, his son-in-law, were finally executed.

Colonel Slougher succeeded the Usurper, but died in four months. Gov. Fletcher, immediately on his arrival (Sept., 1692), recommended the Assembly to pass a bill for the *settling of a ministry*—an effort in the direction of an Episcopacy. The Assembly, mostly Dutch, and speaking the Dutch language, were strongly attached to the model of the Church of Holland. After one year's controversy between the Governor and the Assembly such an act was passed, making no invidious distinctions, though it was not intended by the Government to apply to the Episcopal Church. Dominie Selyns, not being satisfied with the legal condition of the Dutch Church, had a charter granted. It is dated May 11, 1696. This charter secured to the Dutch Church its independence and liberty in New York. It permitted the congregation to choose its ministers, to hold property, etc., and provided for a compulsory payment of church rates by the members. When the charter was confirmed in 1784, the latter feature was stricken out. For about nine years following, whilst there was no general disturbance, considerable annoyance was felt. We now come to the generation preceding the request for a *Coetus*—1705-37. Only six pastors remained in the country, and most of the congregations could be served but twice or thrice a year. The English Society for Propagating the Gospel commenced operations in 1701. Its work was, of course, of a proselyting character. The Dutch missionaries and pastors stood aloof with but few exceptions.

As early as 1694 Bertholf, who had come to America several years before as catechist, *vorleser*, and schoolmaster, and who had become a leader in the devotions of the people at Hackensack, was sent to Holland for ordination. This was the first



example of this order, if we except Samuel Megolensis (1658), who was sent over privately by his father. In 1709 Rev. Joseph Morgan, having come from the Congregationalists, gave three-fourths of his time to the Dutch colony in Monmouth County, N. J., and the remainder to a Presbyterian Church, he being a member of the Presbytery of Philadelphia. The scarcity of ministers, and the expense, trouble, delay, and danger of procuring them from Holland, drove John Van Driessen, with a letter from Patroon Van Rensselaer, to Yale College for ordination (1727), as Dominie Boehm, as before remarked, obtained it at New York. The same necessity compelled the Classis of Amsterdam to grant permission, in 1736, to Dominies Haeghoort and Erickzon to ordain John Schuyler to the ministry.

All these cases, with the necessary discussion excited thereby, and absolute necessity of preachers, paved the way for the preliminary request of the Church for semi-ecclesiastical powers and partial independence.\*

In 1730 "The Great Awakening" is also said to have made the Church more anxious for greater facilities to supply the spiritual wants of the people. The Rev. Theodore J. Frelinghuysen, who came already in 1720, was the first minister who trained up young men for the ministry, as well as the first who suggested the independence of the American Reformed Church and a college. Dominies Van Santvoord and Freeman, as well as the excellent Du Bois, were especially active. No less than 36 new congregations were organized, between 1701-37—making now 65 in all. Twenty-seven new ministers also began their labors during this period, of whom 19 survived its close.

But while these events were transpiring on the Hudson, another branch of the Reformed Church—

#### THE GERMAN AND SWISS BRANCH—

was locating on the Delaware and Susquehanna. As early as 1684, the Frankfort Land Company began to send German settlers into Pennsylvania. The palmy days of Frederick III.

had passed; the Roman Church had gained the ascendancy, and the people sought for freedom of conscience in the New World. In this way began the *German* Reformed Church in Pennsylvania. In 1709 the tide of emigration was at its full, though 30 ship-loads had arrived in 1683-5; and 50 loads more close upon the former. In the year of full-tide 4,000 Palatinates embarked for New York, though 1,500 perished at sea. The survivors settled on Livingstone Manor, in Schoharie, and in the valley of the Mohawk. In 1713 their settlements were broken up by the Indians, and by their English white rulers. They fled to the Carolinas and Pennsylvania. They, too, had their pastors and schoolmasters with them. Living side by side frequently with the Dutch, and observing the care bestowed upon them by the Classis of Amsterdam, they naturally turned to the same body for aid. Though the German and Holland divisions of the Reformed Church had comparatively little intercourse in that early era, as both were independent of each other and isolated, yet they were not strangers altogether. On the Raritan the Germans and Dutch touched each other. In 1705, the German Valley, Lebanon and Amwell were settled by the Germans. The German Reformed Church at Amwell is now the Presbyterian Church of Ringoes. Frelinghuysen and Dortzius were intimate friends. The Dutch Dominies of New York and the German ministers of Philadelphia corresponded freely, and visited each other. In Schoharie and Columbia Counties, and in the Mohawk the Germans and Dutch have coalesced.

#### THE REQUEST FOR A COETUS

pressed itself home nearer and closer, on account of the growth of the Church and the necessity of more ministers than could be secured from abroad. The objective point was *American Ordination*. There were three congregations to one pastor. Of the sixty ministers, who had labored here, only seven were of native equipment. Seventy-five years had passed since the English conquest, and by this time the tie which bound the

people to Holland was weakening. Only a few were octogenarians, whilst the masses were American. The Church felt that they must care for themselves, if they were to survive as a separate Church. The Synod of North Holland had committed the American churches, no longer under the West India Company, to the care of the Classis of Amsterdam. Probably this took place between 1689-90. This was a subordination readily and generally acquiesced in. The Classis was jealous of its prerogatives, and most of the older fathers of that period were fully as much so. Yet, either in more liberal minds, or through more liberal-minded associates, they were less narrow. *E. g.* when certain ministers were sent to serve the Germans, who had settled at the Camp (1710), they had an order in their communions, to hold a Classis there. A meeting of a Classis is said to have been held in Bucks Co., Penna., in 1710, at which the Church of Six Miles is said to have been organized (?).

But the Classis of Amsterdam stimulated Dominies Haeghoort and Peter Van Dericssen (1736) to propose a *Coetus* or "Association." These Dominies wrote to the consistory of New York (March 15, 1737), a "statement of reasons for the necessity of a *Coetus*." A careful discussion ensued, which resulted in a circular sent out by the consistory, inviting all ministers and Churches to New York (Sept. 5, 1737) for the consideration of the matter. Another convention followed in April, 1738. The plan was drawn up, submitted to the Churches, and as amended was forwarded to Holland for approval. A speedy and happy consummation was expected.

But the Classis answered only in 1739, and agreed to allow a *Coetus*, "under the express condition that care was to be taken not to have a word uttered against the doctrine, and to have no preparatory or final examination for candidates or ministers," since the Synod of Dort had restricted these prerogatives to the respective Classes. Nine years elapsed before a favorable and satisfactory reply was granted. In the meantime, however, Dortzius was preparing students for the ministry of the German Churches in Pennsylvania. Besides

Dortzius and Frelinghuysen had ordained *Goetschius* on their own responsibility (1738). The Classis was obliged to grant a *Coetus* to the German branch in 1747, in consequence of George Michael Weiss' representatives, and through Schlatter's exertions. The sad condition of the scattered and wasted German Reformed Churches had become better known in Holland. Weiss, in 1729, had obtained the promise of protection and oversight from the Classis; and in 1746 Schlatter, in tender pity for these Churches, half independent, and at the mercy of every errorist wandering over the field, had procured the appointment for himself as General Agent, to visit, organize, and cultivate them into some kind of an ecclesiastical body. Thus the German *Coetus* was brought about, in 1747. Hence they were compelled to grant the same privilege to the Dutch. Their first *Coetus* was held in New York, September, 1747. The German *Coetus* was held in the same month and year, at Philadelphia.

Although Frelinghuysen had acted irregularly in ordaining *Goetschius*, he sent his two sons, Theodore and John, to Holland for education and ordination.

In 1744, Dominie Ritzema arrived, who played a prominent part in the Church subsequently. The *Coetus* was an Association subject to the Classis of Amsterdam. Under the *Coetus* there were *Circles* formed, before which questions were first to be brought, and ultimately before the higher body. All Ministers were to belong to the *Coetus*. But within a year after the formation of this body (1748), they were exhorted by the Classis not to ask permission to examine and ordain students, though three had applied for it at the very first session. The American-made ministers generally spoke with warmth for an independent establishment, because of these limitations. Others felt that they had the right on their side. In case of a protracted war, it was said, all intercourse would be at an end, and the Churches might be deprived of service. As it was, years often passed before calls were responded to. The friends of a more independent organization charged inconsistency and

tyranny on the mother Church, for refusing privileges which were claimed on admitted principles to be necessary to her own government. Rev. John Leydt was sent as a delegate to the *Coetus* of Pennsylvania to ask them to unite with the Dutch *Coetus* in founding a Seminary. But the Germans declined because of recent obligations to the Synod of Holland, which had so liberally cherished and aided them. Still one-half of the Hollanders were in favor of independence. A strong party sprang up which boldly advocated a withdrawal from the authority of the Classis of Amsterdam and organizing an *American Classis*, in 1753. A draft was drawn up and proposed, which was also adopted, no one contradicting it. The *Coetus* was felt to be neither a Consistory, a Classis, nor a Synod—an indecisive body. Hence a request was sent to the Mother-Church for permission to organize a Classis. Little did the Dutch dream of the storm at the door. The *Coetus* had now existed from 1748-54.

But we must now again turn to

#### THE REFORMED GERMAN CHURCHES.

As we have seen, during the period (1737-47), the Reformed Church among the Germans was consolidated and organized into a *Coetus* by Schlatter. Forty-six churches were formed by him; but only four regularly ordained ministers for about 30,000 souls—DORTZIUS, BÖHM, WEISS AND REIGER. The regular supervision properly begins here on the part of the Classis of Amsterdam, (1748). During the first four years after Schlatter's arrival, four more ministers came—STEINER, BARTHOLOMAUS, LEIDICH, HOCHREUTINER. In 1751 Schlatter visited Europe. He received £12,000 and 700 Bibles for the churches. £20,000 additional were subscribed by George II. and the Nobility of England. These monies were to constitute a fund for the support of ministers and schools. Six ministers, likewise, came with Schlatter—OTTERBEIN, STÖY, WALDSCHMID, FRANKENFELD, RUBEL, WISSLER. It was suspected that England was so liberal, in order to keep the Germans quiet and in subjection. The Germanic power was fast being felt as an element, and gave color to legislation.

After 1750 the German Branch of the Reformed Church was accused of Romanizing tendencies. The Classis of Amsterdam became suspicious of the orthodoxy of its ward. The Rev. William Stoy, on behalf of the *Coetus*, wrote to them, alleging their fears. Efforts were made, too, at this time to Anglicise these Germans, on political grounds. They then suspected the free-school movement themselves. Mr. Sauers, Editor of a German paper at Germantown, Pennsylvania, sounded the alarm aloud, and many heeded the note. The school-plan was crippled, and good Mr. Schlatter was suspected. They were indignant at being represented as so ignorant and rebellious as to need foreign charity! The *Coetus* at first vindicated the British fund as necessary; but came to suspect it too, subsequently, as a political design, when teachers not of Lutheran or Reformed color were appointed over them, who seemed to force the English language on the children. It is said, that part of this fund went into the hands of the trustees of the University of Pennsylvania. In all, eight German schools and one Presbyterian were formed, in 1760, which received help. After 1762 all help ceased. About 100 ministers had now been laboring in the German Reformed Church, who stood in connection with the Classis of Amsterdam. In 1792 the declaration of independence from the Classis occurred. How it came to pass, and the easy manner by which it was effected by the Germans, we will best learn by reviewing the long-drawn struggle in the Dutch branch of the church, which resulted in a similar and coincident independence. The history is interesting, and well deserves a preservation in the annals of the German Reformed Church.

#### THE SCHISM IN THE DUTCH CHURCH, 1750-54.

Various causes brought about the disruption. The people had become conscious on the subject of education, and the deficient means in this direction. For fifty years the necessity of a College at New York had been discussed. The main obstacles were the great variety of population, denominational

distinctions, and opposition to Episcopacy. Yale and Harvard were flourishing, and in Philadelphia similar indications were manifesting themselves. In 1746 an act had been passed by the New York Assembly to raise £2250 by lottery, towards the encouragement of learning in the Colony. The monies amounted to £3443 in 1751. The monies were vested in a board of ten trustees; seven Episcopalians, two Dutch Reformed, and one Presbyterian. The latter was William Livingstone, the lawyer, scholar, and patriot. This inequality in numbers created ill-will, as the Episcopalians were so few in the population. William Livingstone spoke and wrote against a sectarian College—an Episcopal College.

In the midst of the fever the *Coetus* convened (Sept. 19, 1754). The proposition for a Classis was sent down to the Congregations. Though the *Coetus* was unanimous, yet certain Dominies became suddenly enamored with the project of the New York College—Kings College. *Dominies Haeghoort, Curtenius, Ritzema, De Konde, and Vanderline* seceded from the *Coetus*. All the churches favored the formation of a Classis, excepting the New York Church. That took adverse action. By specious arguments the Dutch members of the Assembly were led to vote for the Charter of an Episcopal College, to be supported by general taxation. They felt that a Theological Professor was needed; that the Church of Holland was likewise a Liturgical Church; that this National Church of Holland would be treated with due consideration. Why not, then, help to pass the Charter? But Livingstone stood square against the bait of having a Divinity Professor in the College. He believed that all the "pretenses to sisterhood and identity," were fallacious and hypocritical. Whilst the petition for the Charter was pending before the Assembly, the New York Classis of Amsterdam (Oct. 17, 1754), issued such morsels as these: The Consistory wrote the *Coetus* it was useless; a learned ministry was wanted; American-made ministers would bring about a total separation from the Church of Holland; the *Coetus* was under party-spirit. "For these reasons, we are told," said the whole Consisto-



ry, "to renew our old relations and remain in entire correspondence with you, to communicate our affairs and expect counsel and direction; and we hope that you will in no respect withdraw from us, but continue to be our counsellors for the good of our church, and we desire that the undertaking of the petitioners may not prosper"—i. e., the request of the *Coetus* for a Classis.

Not a word is written in reference to their petition to the Assembly for a professorship in King's College. A week later their petition came before the Assembly asking for provision to be made for a *Dutch Divinity Professor*, because of the inconvenience of sending the youths to Holland; because of the numerical strength of the Dutch membership; and because of the large contributions that might be expected accordingly. This Professor was to have a reasonable salary, and the liberty to freely teach the faith of the Church as established and approved by the National Synod of Dort, 1618-19. But one week later (Oct. 31, 1754) the Governors with some reluctance, it is said, granted a charter for King's (now Columbia) College—without including the divinity professorship for the Dutch. Query: Had Livingstone been a seer? He secured the presentation of a bill in the Assembly within a month for a *free* college. Though he never pressed the vote, he had a good opportunity to ventilate the whole subject. A difficulty also arose in reference to the funds collected for the purpose. They were the people's funds, and not those of the Episcopal Establishment. After a year one-half was diverted to the corporation of the city, wherewith to build a new jail and pest-house. Nor did the college flourish until after the Revolution. At the last meeting of the *Coetus*, the subject of the proposed college had not been mentioned. Unanimous action had, however, been taken to educate and ordain her young men in America. Though Dominie Ritzema had been president and Verbryck clerk, yet the former and De Konde with their congregations, withdrew from the *Coetus* in less than two weeks after. The Church was naturally excited. The principal Church in the country had repudiated the *Coetus* and direct relations with the



Holland Classis had been resumed. Besides, the negotiations with the English Church for a professorship in an Episcopal College had failed. But the plans of the *Coetus* were not to be foiled by the action of its president. The Rev. Theodore Frelinghuysen, of Albany, started in mid-winter (Jan. 1, 1755), to visit the principal churches and obtain their signatures in favor of an Academy for the *Dutch alone*, and, likely, for an American Classis, too. Returning home, he awaited the reports of the churches on the Classis, by the opening of spring. He attempted to correspond with the consistory of New York, but there was a hesitation manifest to talk freely until an answer should come to their letter of October 18, from the Classis of Amsterdam. Ritzema was in an awkward position. He had withdrawn from the *Coetus*, and his Episcopal friends had forsaken him. Livingstone was busy with his pen, pointed and caustic. If Dominie Frelinghuysen's Academy should succeed, the College would hardly prosper, as the Dutch were in the majority. Ritzema, as one of the qualified governors of the College, had good opportunities to secure the professorship. At his suggestion a committee was appointed to prepare a petition to this end. An additional charter was accordingly made, and provision secured for "a Professorship of Divinity, according to the doctrines, discipline, and worship established by the National Synod of Dort." But the success of this second attempt, in the light of the preceding circumstances, was the immediate cause of the disruption of the Dutch Church.

The Rev. Theodore Frelinghuysen assumed the responsibility of calling an extra meeting of the *Coetus*, May 30, 1775. The design was to consider the propriety of establishing an American Classis and Academy. Ritzema, three years later, accused Frelinghuysen of arbitrariness and imperiousness, though he, as President of the *Coetus*, held the minute-book, and never surrendered it. The Anti-Coetus men accordingly recorded their letters, and after their organization, in 1764, their minutes, in the same book. But only after several

years did this party obtain official recognition from Holland. The *Coetus*, or American Classis, as the regular party now became, (1755) either kept its minutes in a fragmentary way, or its book has not yet come to light. At its special meeting in a *Coetus*-capacity, it commissioned Dominie Frelinghuysen to go to Holland to collect funds for the Academy. This document bears date May 30, 1755, and is undersigned by eleven names, among which stands that of the Rev. *Johannes Henricus Goetschius*, of the German University. Great hopes were entertained of this reunion because of Schlatter's success on a similar errand. But Frelinghuysen did not start until Oct. 1759, and the circumstances were wholly changed.

At the special meeting of the *Coetus* (May 30, 1755) all the honors of a *Classis* were assumed, according to the Constitution of the Church. A correspondence had been had with the authorities in Holland, but it had not resulted favorably. Decisive and independent action was thought necessary, in order to forestall the Professorship-scheme, which had likewise been consummated without any authority from abroad. The *Coetus* or Classis licensed Henry Frelinghuysen at once; and from year to year licensed others without consulting the wishes of the European Classis. They also censured the opponents of Dominie Goetschius at Hackensack. A civil suit ensued; and when the Classis of Rotterdam directed them to erase their censures, they refused to obey.

Dominie Ritzema fared sadly. He succeeded to insert a provision for the Divinity Professorship; but his own Consistory entered complaint against his course, and ordered it to be placed on its records (Aug. 11, 1755). The Dominie had a counter-writing on the minute-book.

We have now to do with a

#### DIVIDED CHURCH.

Two parties figure between 1755 and 1764. They are the *Conferentie* (Ministerial Conference), and the *Coetus* (American Classis). The former party, or Schismatics, held conferences,

but kept no records. Individual letters were sent to the Classis of Amsterdam, signed by all, and filled with grievances against the *Coetus*. No Elders assembled with the Dominies, who were Haeghoort, Curtenius, Ritzema, De Konde, and Vanderlinde. Dominie Schuyler joined them the following year. They represented the learning of the Church, and were greatly excited and determined against the *Coetus* wing, which represented practical zeal and industry, for pressing their measures for a Classis. Holland authorities knew only the *Coetus* as the official body, a fact which caused the *Conferentie* much grief. In 1758, the *Conferentie* invited all who had never belonged to the *Coetus* to join them, and swelled their number to eight with friendly letters from two more. Still they were in the minority. In 1756, Frelinghuysen sought a correspondence with the Consistory in New York, but failed. After he sailed for Holland, he repeated his effort, and urged a friendly meeting between it and the *Coetus*. Such a meeting was held in New York City, May 6, 1760.

The *Conferentie* proposed to unite with the *Coetus*, on the old footing, except that in weighty matters the majority should not determine, but the Classis of Amsterdam; and that examinations and ordinations should not be approved by them, unless allowed by the fatherland. Now, such authority had been received for the three earlier students—Vedt, Vanderlinde, and Verbryck—but not for the six later ones—Marinus, Goetschius, H. Frelinghuysen, Barcolo, Hardenbergh, and Van Nist. A long discussion ensued. By "weighty matters" they understood ecclesiastical censures and depositions.

By 1761 the Classis of Amsterdam came to look with more favor on the *Conferentie*, and wrote to it, as to the *Coetus*. Frelinghuysen was drowned at Sandy Hook on his return. A warfare was now carried on, in print, before the public. Dominie Hardenbergh had gone to Holland, as the First American ordained minister. He was indirectly instrumental in bringing about the independence of the Church. Another friendly meeting was held between the two parties (1764). The *Con-*

*ferentie* now asked the *Coetus* to unite with them on the basis of the decisions of the Classis and Synod of Holland. The matter had, however, not ripened as yet. The *Coetus* brethren withdrew, and the *Conferentie* members formally organized themselves into an ecclesiastical body, and styled themselves :

*"An Assembly Subordinate to the Reverend Classis."*

At a subsequent meeting (October 8th, 1765) they adopted the original articles and by-laws of the *Coetus*.

In the New York Church the introduction of English preaching became the great subject. Though occasional service was held in that tongue, the older people resisted it as a fixed right, notwithstanding the patent fact that the Church was suffering. The first petition for an English preacher was dated May 3d, 1762. A famous law-suit had to be gone through before that could be had, which ought to have been, without any such scandal.

The condition of the Church at large was sadder than ever, because of the two organized bodies within its bounds; one claiming substantial independence, and the other affirming to be the original body, and subordinate to Holland. Even congregations were divided, with separate consistories. The two bodies carried on their meetings with no little recrimination.

In 1767 the Assembly made overtures to the American Classis, as the latter had procured a charter for an academy in 1766. Some wished it to be at New Brunswick; others at Hackensack. In consequence of this movement, principally, correspondence again opened, as all desired union. The great question was, whether or not a subordination to the European Classis was to be insisted on.

J. H. Livingston, a graduate of Yale College, in 1762, had gone to Holland to prepare for the ministry—the last of the chain in 1766. He earnestly desired and labored for union. After a visit of Dr. Witherspoon to Holland, in 1768, a plan of union was drawn up, similar to that subsequently adopted, except that the youth should be educated at Princeton. The Dutch were not deemed able to sustain an independent theolo-

gical chair. The plan was approved by the Synod of Holland. The Classis of Amsterdam interceded; but the *Coetus* objected to Princeton. The *Conferentie* also opposed it. The academy project had failed; but a charter for Queen's College was obtained (now Rutgers'). Its location in New Jersey created dissatisfaction, because the body of membership was in New York. Still it was urged the College should be near the German, in Pennsylvania. Two German ministers were named as trustees—Rev. Philip Weyberg and Jonathan Du Bois. The Rev. Dr. Livingston now had the whole subject referred to the Classis of Amsterdam, which greatly simplified matters. Then followed a General Convention, October 1st, 1771. The plan of union suggested by the Classis of Amsterdam was adopted. The substance of this plan embraced the following points: Adherence to the decrees of the Synod of Dort; One General Body, and Five Particular Bodies; The General Body might license and ordain, but all must be *registered* in Holland; Appeals might be carried before the Synod of Holland; Professors might be chosen from the Netherlands, with the advice of the Classis of Amsterdam; but these were in no case to be connected with any *English* institution.

At a Second Convention (June 22d, 1772) the Classical Letter from Amsterdam was read, to the joy of all. The plan of union was now subscribed to by almost all the delegates present, and arrangements made for the subscription of those congregations not represented by inserting the grand document in the minutes of the new *Classes*, which were now to be organized.

Thus, after sixteen years of division, the Reformed Dutch Church became substantially one again. During this interval the *Coetus* had ordained *nine* men, and the *Conferentie* but *one*. Thirteen ministers had come from Holland during the same period. The whole number of churches stood at one hundred (1772). Twenty-seven had been organized while the strife was raging. About six had been French Reformed, and about twenty German Reformed, in the Netherland (New York). All became Hollandized, and finally Anglicized.

In these one hundred churches, during the one hundred and fifty years of colonial dependence, one hundred and twelve ministers had served, of which number thirty-four were living at the time of the re-union.

The transitional period of the Church, lying between 1771 and 1792, now followed. It required twenty-one years more to arrest, unequivocally, the majority of the Church. The General and Particular Bodies were after all, only *Provisional* organizations. They corresponded to a *Synod* and *Classes*, except that the Particular Bodies were not allowed to license and ordain men for the ministry. They could approve of calls made to ordained ministers, but not of calls extended to candidates. A few ministers stood aloof from the union. From the time of the union until the opening of the war, the Church was occupied and concerned in conciliating the disaffected congregations; in restoring confidence and harmony; in initiating a Ministerial Widows' Fund; and in considering the *Professorate*. In 1773 negotiations were begun between the trustees of Queen's College and the Church. The sum of \$20,000 had been collected for the endowment of the College in New Jersey alone. Letters were sent to the Classis of Amsterdam, and to the Theological faculty of the University of Utrecht, asking them to recommend a proper person, to be both President and Professor of Divinity. The project pleased all: the Colonial period was about to end. The war opened. Dominie Rubel was deposed for certain immoralities, and for his *Toryism*, in 1780.

As soon as political independence was fully established, it was resolved to drop the awkward names of General and Particular Bodies, and to assume the names of *Synod* and *Classes*.

Dr. John H. Livingston was elected Professor of Theology; and Dr. Hermanus Meyer as Instructor in Inspired Languages.

In 1788 the Doctrinal Symbols of the Church were translated, and the Articles of Church Government, which latter were modified, however, in order to adapt them to the American Church. The General Synod was organized in 1794. In 1832 a new Constitution was formed out of the Articles of the

Synod of Dort, and Explanatory Amendments, which had served as a Constitution from 1792-1832. In 1872 a third revision had been made, and adopted in 1874.

The Church had been known previously to 1867 as the Reformed Dutch, and the Reformed Protestant Dutch Church. It had been incorporated under the latter name in 1819. In 1867 the name was changed to

#### THE REFORMED CHURCH IN AMERICA.

Surely, this MANUAL, from which we have so liberally drawn, must be considered a valuable, interesting, and convenient *vade mecum* to the members of the Hollandic Reformed Church. Next to her Symbols, it is, likely, set and handled. Her clergy and laity must prize "Corwin's Manual." And if, by this notice, the reading membership of the German Reformed Church, or of the Reformed Church in the United States, be induced to secure and read the volume, we are sure, the respected author will not complain of us, for having carried from his own field sheaf and shock, as it were.

But the moral which we wish to draw from the linking of these excërpta is, that the Reformed Church in the United States should place a similar volume on the shelves of her private and public libraries. Nothing in all her existing literature would contribute more towards familiarizing her membership with her origin and history, from her trans-atlantic beginning down to her existing day, from time to time. Nor would the task of preparing it prove in any way a herculean task, since the required material of which to build it, is, in a great measure, at hand. The sketches in "Harbaugh's Lives," &c., need but be amended and addended, under the later and fuller light thrown upon their several subjects. To these ministerial biographies a Preface should be set, and the greater half of the work would be completed, for one or two decades, at least. This Preface would likewise consist mainly of a choice culling from the elaborated histories of the Church in Europe, together with a prudent distilling of the Minutes of Synod, which proceedings embody the actual history of the



Church since her transplanting to American soil. A good part of this portion of the work Dr. Corwin has done already, *to wit*, the connected tracing of the Church's transformation from her minority to her majority period, or from her *Coetus* to her *Synod* period. In a word, the authorities and sources from which the work must be derived are so close and fully at hand, as to render the whole undertaking a work of compilation.

The seers of our communion have so long and diligently been employed in endeavoring to forecast what the great "Mission" of the Reformed Church in the United States is *to be*, as to have forgotten almost entirely to *orient* from period to period what she had been, was, and is. Perhaps such a knowledge of her past might prove the best standard, after all, by which to discern her future. "Harbaugh's Lives," &c., we are quite sure, would have grown into just such a Church Manual, as Dr. Corwin has set before the adherents of his own creed, had not death chilled his busy hand. Let his good work, then, be supplemented, and complemented in every direction, until the Manual is a fact. Indeed, let us indulge the hope of seeing such a complete Church-Book accessible to and appropriated by every household and adherent of the Reformed faith, by the time the General Synod of 1881 shall have finished the solemn duties charged upon it.

We can conceive of a whole cluster of topics, the mere *impromptu* mentioning of which creates a desire to know more yea, all about them, *e. g.*, The Synod of Holland; The Classis of Amsterdam; The West-India Company; The Partial Severance from the Mother-Church; The Constitution in 1793; The Reorganization in 1816; The Founding of the Theological Seminary in 1825; The Founding of Marshall College; The Synod of Ohio in 1824; The Triennial General Synod in 1863; The Ter-Centenary Celebration of the Heidelberg Catechism; The Elimination of the National name—GERMAN—in 1869; Efforts and Failures of a Union with the Dutch Reformed Church, &c. Full and satisfactory information on all these epoch-making facts lies along the line of her history, which ought to be gathered and shapened into a body. Shall it be done?



## ART. VI.—HISTORIC GLANCES AT INGERSOLLISM.

BY REV. I. E. GRAEFF.

IF his own word must be taken as evidence in the case, Col. Ingersoll has seen hard trials in his time. He was born in New England, and it seems his mother had the spirit of the old Puritan stock in her in all the severity of its rigid original type. On the Lord's day she would not let her children play; she would hardly let them laugh; and thus she made the blessed day of rest a day of gloom to them. Against this unnatural restraint the buoyant spirit of the youthful Robert revolted, and on account of it he broke away from all religious belief above the level of a godless humanity. Now he is making extensive use of his powers of eloquence to persuade men, women, and children to adopt his atheistic creed as the evangel of social redemption.

He gives it out as a part of his mind that he alone is responsible for his views, and that neither gods nor men shall prevent him from expressing these wherever and whenever he pleases. This looks brave, and it may well be regretted that so self-reliant and heroic a nature was not developed under a more flexible parental guardianship; but such is sometimes the hard lot of promising boys.

Robert is a daring critic. He can pick a flaw in almost anything, and he does not hesitate to strike at what has been most holy to the wisest and best minds throughout the ages. When he goes about delivering his lectures, he always tells the sad story of his early religious experience, and how he was driven to the conviction that Christian piety was nothing but narrow-minded folly. Of course this was a very wholesale way of

coming to a conclusion, but that does not seem to trouble the genius of this bold and capricious dreamer. But it does not look very filial, to say the least, on the part of so gallant a knight, to hide his vagaries under the sombre shadow of his mother. It would be more manly to pass her by in unbroken silence than to drag her continually before the public as a fit representative of a brainless superstition. And, besides, this high-strung biographer seems to forget that his story about his mother does involve even more than the question of a filial sense of propriety—that it reflects also very positively on his own blood relationship and supposed intellectual calibre. The opinion has come to prevail very extensively, that the mental make-up or brain-power of mothers has a vast deal to do with the intellectual capacities of their offspring. If mother Ingersoll was a narrow-minded religious fanatic, as her ungrateful Robert suggests she was, and if it must be taken for granted that she was only religious because she lacked brains, as one might be led to conclude from the flaming deliverances of her son, then it must likely be regarded as in some sense miraculous or superordinary that her smart boy is such an intellectual giant. He seems to think that he is in full possession of the power to rise above the level of all religious minds, and to enlighten modern Christendom by the brilliant flights of his vaunted humanitarian philosophy.

In the way of contrast, it will be proper here to give the story of another boy. His name is Duke. He was born in a rural district. The church to which the family belonged was two miles away. Here the young Dukes were led to worship regularly. One Sunday morning the boy, to whom specific reference must be made, started for church. He did not go by the public highway, but struck a bee-line across the fields. On his way he found the boys of a near neighbor busy at gathering nuts. They urged him to stay with them, and he was persuaded. His mother made a note of his absence in the sanctuary. In the afternoon of that day she sent a messenger, demanding his return home without delay; and he went

promptly, as any well-bred boy would. When he entered the house he found her waiting anxiously, prepared for the emergency. She wasted no time in scolding; she simply reminded her darling that he had done very wrong, and that he must prepare to suffer the penalty. Then she arose from her chair in a calm and dignified manner, but with an expression of painful regret in her countenance. In her right hand she held something, of which no exact description need here be given. Musical directors would possibly have called it an instrument for beating time. Having taken her position, she commanded her son to take his. As a matter of course, he obeyed just as brave soldiers promptly obey their superiors.

At this point mother and son entered on a joint programme; they played a duet in marked measure and force. It was an exercise in the philosophy of keeping time, the music of which stirred the very depth of the soul. It is barely necessary to suggest that both the actors in the drill were deeply moved—that they were moved even unto tears. This may seem strange when it is understood that the exercise was absolutely rudimentary, and extremely simple at that, having but two beats to the measure. And even that is perhaps saying too much, since the two beats virtually made but one in full round sweep. It went *down*, up; *down*, up; but the up was always intended simply as the starting rising-scale movement of a coming sharp *down*, in the lively vibrations of the time-beater. The drill ran on a major key, and was made up of sharps from beginning to end. Its measures were not broken anywhere on its staff by such a thing as half steps. From bottom to top, and from top to bottom, it ran with majestic regularity and force. Surely no one will ever convince young Duke that it was all moonshine, a mere figment of his own bewildered imagination. An original genius, like Bob Ingersoll, would have treated it as an antiquated fossil of a barbarous orthodoxy; but not so that other lad. To him it was a novelty in every sense, an episode in life never to be forgotten.

Mother Duke did not hold to the dogma that extra drill

should be enforced as the rule; she was in the habit of bringing it in only as an exception, and then at very rare intervals. Her uniform generosity and maternal kindness, which constituted the deepest principle of her gentle nature, precluded all maxims of habitual severity from her code of training. Still, talking, that sort of parental indulgence which, under no circumstances, rises to the dignity of extra pressure for high ends, would have sounded to her as shallow twaddle suited only for a paradise of fools. She had an idea that, in this world of evil passions and perverse tempers, an occasional drill in elementary science, brought home in an extra emphatic and direct style, was the means best adapted to give tone, variety, vigor, and spice to life, and force to individual character. Hence the pungent but classic entertainment of that memorable Sunday afternoon, which the boy Duke holds in grateful remembrance as a masterly training of a benevolent kind. He is trying all along to measure the scope of the good it has done him, but has no hope of accomplishing this fully as long as he is confined to the scenes of this earthly pilgrimage; he hopes to mark its blessed results only in all their fulness, as the ages of an endless eternity roll round.

It is evident, as any one may see, that Duke and Ingersoll, juniors, are not agreed to sail in the same boat. Bob hopes to be immortal, but he does not know whether such a fate is in store for him; and of course nobody else may pretend to know. To his mind the future is buried in thick and impenetrable darkness. Humanity, as it is found in this tangible world, is his divinity, and he wants no one to offer him any other religion than that from the misty regions of the supernatural. When he drops at the fatal hour, he does not mean to be annoyed by orthodox notions of another world. And as he is in for this sort of hap-hazard fatalism, he may perhaps as well be allowed to make a full trial of it. Meantime others will prefer to sail in a craft which has a rudder and compass, when they once come to cross the great deep, and will guide themselves in their course by some fixed star of hope.

The gifted sons of the ancient Greek family had every advantage for the development of a generous humanitarian civilization. They lived in a mild climate, and in sublime regions of country. They had a full variety of land and sea within the bounds of their native territory. Their mountains, hills, rivers, valleys, landscapes, and shady groves have long been the burden of classic song. Nature has done her full share in the history of Grecian culture. The customs of that people show that they knew how to use their geographical situation in the education of their powers, and how to grasp after a full artistic mastery of the forces of nature. We need not wonder, therefore, that the products of their culture have held such a prominent place in the progress of European nations, and that modern society is so largely controlled by the sublime models of the ancient Hellenic stock. Still, the masterly genius of this grand nationality, with its cargo of colossal artistic creations, did not reach the divine ideal of the unity of the race; did not perceive the brotherhood of men; had no conception of the social equality of the sexes, and fell short of the whole body of humane maxims which make up our modern social economy. The world-renowned poets, philosophers, and statesmen of ancient Greece did not understand the dignity and destiny of human nature; it was to them a riddle with which they could only deal on the principle of secular interest. Hence life with them was destitute of the divine law of public beneficence, and man, woman, and child were made to bow under the iron yoke of an earth-bound humanity which deified the powers of nature simply to serve secular ends. This civilization drew its inspiration from the beauties of nature in groves and forests, in the rolling billows of the sea, in the lofty summits of snow-capped mountains, and in the currents of flowing streams. It was a man-made creation, noble indeed, but it lacked the divine element of social progress. Whatever the world may owe to this culture in the way of educational influence, the Christian society of the present day is not indebted to it for its humane ideas, institutions, and usages.

Ancient Rome left her laws as a rich legacy to succeeding empires. Political economy has been largely molded by her methods of government. Her statesmanship laid the foundation of jurisprudence throughout the borders of civilization. Yet, when she held sway from the pillars of Hercules in the west to the plains of Central Asia in the East, she did not dream of human brotherhood, of equality before the law, or of individual and social elevation and progress. With all her masterly administrative ability, she failed to protect infancy, to maintain the sanctity of the marriage-bond, to spread the shield of law over the poor, the weak and the slave, and to do many other things which common justice plainly demands. Hence we have here the old story over again of a colossal secular scheme without the aid of a divine God-made religion. Rome deified nature, deified secular power for secular ends, just as Greece had done, and hence she also failed in the cause of humanity. The deliverance of both these nationalities from the bondage of the secular, came not from themselves; it was brought to them from another quarter.

At the opening of our era a new light was carried into the civilization of the heathen world. In this movement there were master-minds who promulgated the light, but they were not the creators of it. The economy which now took its rise was new, yet it had its historic roots far back in the ages gone by. It had been told long before, by divinely inspired prophets, what the evangel of those days should be, and what should be the destiny of the nations and of mankind in connection with its historic growth in the world. These ancient seers clearly foresaw the knowledge of the unity of the God-head, and of the unity of manhood, together with the benign social revolution which the coming of this knowledge involved. Accordingly, when Christ came and the apostles went forth to teach the nations, they told but the old old story of redemption. What Greece and Rome failed to know, with all their culture and philosophic genius, the prophets of Israel and the economy of the Abrahamic stock set before the world in distinct outlines. And when the civilization of the pagan world came

into historic contact with the evangelic forces of the Hebrew nationality at the opening of our era, the current of history received that humane impulse which has since produced such marvelous changes in the ideas and manners of the nations. The sinless humanity and divine perfection of Him, whom we call the founder of our era, was the centre towards which previous history moved; and from His personality, since His coming, the world has derived its growth in the humanities which characterize the progress of Christian civilization.

St. Paul went to Athens. There he proclaimed facts and tenets, which have since given rise to stupendous changes in the maxims of social economy. He was led to Mars' Hill, the place where questions of public importance were usually considered. Socrates was condemned in that place years before to drink the fatal cup, and something of the same kind might have been done to the great apostle if he had not taken good care to be guarded in what he said. Still he told his cultivated hearers some new things, and confronted them with ideas very positively new to them. He had done such things before, however, and that to the same race of people. Already in the days of his boyhood, in the city where he was born, he came into contact with Grecian life and culture. His education, begun at Tarsus and completed at Jerusalem, made him familiar with the language, manners, thought and usages of the Hellenic race; but his apostolic inspiration, like his apostolic calling, did not come to him from that source. His ideal was the personality of Jesus, whom he adored as the Saviour of all, and in whom all are to be made one. At Athens he found a forest of artistic master-pieces, but a dreary absence of the sense of unity and equality, both in the domain of the secular and the divine. At a later day he found the same radical ignorance at Rome, where he advanced his Christologic ideal in the presence of imperial authority and power. All this marks the beginning of the epoch at which the divine and the human were normally blended, in organic historic relationship and harmony, for the accomplishment of the high ends for which the



world and mankind were called into being. There was here no absorption of the divine by the secular, or of the secular by the divine; but the two factors were left perfectly free and identical, while they were joined in the potentiality of personal life and power. This new light was scornfully dismissed at Athens as the babbling of a barbarian, and at Rome its great apostolic promulgator was condemned to die as a martyr to the faith; but this did not stop the progress of the Gospel which he proclaimed. In the course of a few centuries the two great nationalities, which Paul had confronted in the literary metropolis of the East and in the political metropolis of the West, exchanged the classic productions of that pagan civilization for the story of Jesus written by Galilean fishermen. It was in this way that the growing civilization of Europe was made the light of the world. It was the theological, supernatural, divine-human power of Christian culture that raised and elevated the character of individuals and nations. We in these days owe much to Greece, and much also to Rome, but our salvation is of the Jews through Jesus Christ. To the beneficent genius of His blessed Gospel, we owe more than to all the world besides.

In the days when imperial Rome was in the height of its glory and power, heathen fathers and mothers everywhere in the mighty realm were left free to abandon or destroy their offspring as they pleased. The early Christians found this inhuman custom everywhere in full force, and they at once took measures to root it out. This they could only do in the face of great danger, and by severe self-denial in the exercise of humane guardianship. In this work they acted strictly from religious motives, and in implicit obedience to the divine law of their faith. The struggle against heathen prejudice and cruelty was a long and a hard one, and cost those who made it not a little in blood and treasure; but the battle was bravely fought and gloriously won. By-and-by society was led to understand why helpless infants should be kindly nursed and religiously protected, rather than cruelly abandoned or barbarously mur-



dered. It was the power of religion, God-made, and not man-made, that brought about this benign change; it was this primary and distinctive agency which has made it safe and pleasant for children in this sin-stricken world. By it infancy was raised to the dignity of manhood, and placed under the protection of law. Say what we may and think what we please, history has recorded the fact in bold outlines that the Spirit of Christ working with His people has begotten the humane sympathy, which is so prodigal in these days in guarding infancy and in providing for the welfare of the young. And to talk of releasing children from this religious shield and power, in the face of such historic experience, for the purpose of securing for them a better lot by remanding them to the blind caprice of humanistic self-deification, may well cause a smile among those who are in the habit of judging the softening of manners by the data of history, rather than by the utopian whining of atheistic fancy.

A radical change in the training of the young can only be demanded on the presumption that the culture of the Church has been and is now a failure. Bold as such a step may seem, it has been attempted more than once; but each attempt has very positively failed. There are some things after all in this changing world, which remain firmly fixed. In astronomic science the Copernican theory is no doubt settled for all time to come, because it rests on the foundation of fact. Newton's discovery of physical gravitation is also so fully demonstrated, that no one will likely ever succeed in eliminating it from the recognized code of natural laws. In view of such axioms of physical science it may be presumed that the laws of the social order are no less fixed and positive. If the planetary system needs a solar centre and force, the intellectual tendencies of the human mind have always inclined towards a similar central power. Of course personal freedom is something very different from the orbital course of a planet, or the falling of an apple; still the law of attraction holds good in the sphere of the mind as well as in that of matter. Men lean instinctively towards

the unseen, the spiritual, the divine, from infancy to old age, and it is but a waste of time to attempt a denial of this fact. And to talk about making life sweet and pleasant for children by rooting this native instinct out of them, and by leading them to the beauties of nature instead of to the altars and sanctuaries of religion, is to make a somewhat singular display of the philosophy of the mind and the growth of ideas. It would be about as reasonable to propose, for the relief of the present order of the universe, that the planets should be taken from the control of the sun and every one of them be allowed to rush and rove comet-like through infinity of space.

In the matter of training children society has made immense progress since the inauguration of the Christian era. It has become one of the fixed habits of the popular mind, to provide liberally for the education of the young. Hence it is made the business of communities and of commonwealths, and it is largely undertaken by the voluntary efforts of the charitable. Yet its proper success depends, in a great measure, on the judgment and capacity of mothers. If these were generally able to drill their boys in the elements, as Mother Duke knew so well how, that would save many a strong-minded Robert the trouble of rehearsing his trials in the ears of a sympathizing public. It is true, a single rule cannot often be applied to all cases; but as regards the rudiments of time and of manners, boys generally have that in their make-up which will dispose them to take kindly to drill, if mothers only know how to strike the chords and draw out the music which lies dormant in their soul.

But the gallant Colonel hates religions by the wholesale, because all or nearly all of them make woman responsible for the introduction of evil into the world. This is certainly a nice way of lifting the hat to the fair sex. It may be a great pity that this high-toned apostle of soft manners did not drop into existence a little sooner; he could have helped woman so much in some of the dark ages of her history. During the so called middle ages there was a tremendous struggle in Europe, against

the barbarism and violence of the times. Had the Colonel been on hand, he would have charmed those feudal lords, with scores of vassals by their side, by the power of his eloquence. On the basis of a Godless humanity he would have persuaded them not to turn their castles into seraglios and harems. No altars, no sanctuaries, no magnificent cathedrals, would have been erected, and not a dollar spent in the support of priests and bishops; but in the shade of the mighty oaks of primeval forests would he have taught the masses to admire and enjoy the beauties of nature. In this way, as by magic, woman would have risen from her previous degradation to full equality with the stronger sex. Polygamy would have suddenly come to an end, the marriage-tie would have increased ten-fold in sacredness and strength, and nature's own law of generous impulses would have ruled supreme. This would have softened the manners of the times marvelously, and life would have been sweet and pleasant in the home-circles of all the land. But as our Robert had not yet mounted to the surface, this great social revolution had to be entrusted to other hands. The work was done, and it was supposed all along that it was done well, and that long before the level ideal of modern atheism was lifted to the breeze. But there are still opportunities for the display of superior prowess on this line, if there are any who have a taste for this sort of heroism. There are yet many women, and children too, in some parts of the heathen world who may be largely benefited by the humane aid of the champions of social emancipation. In China, in Hindoostan, and in other oriental countries, there is plenty of room for the flow of a boundless sympathy, and if Ingersoll and the like of him would go out on a mission of that kind it would no doubt be received as one of the remarkable signs of the times. There would be some risk in the undertaking, but that would make it all the more attractive to brave and generous philanthropists. In this manner the brilliant lecturer could show the difference between hard, self-denying missionary work in the face of difficulty and danger, and following the easy business of dealing in

glittering generalities about progress, where the work is already done and where there is no danger at all. And besides, it could thus be demonstrated to the world that blasphemous atheists are after all not mere talkers always engaged in the work of destruction, but that they have the grit in them which actually performs the difficult task of elevating the sexes and civilizing the nations.

It is but a short time since the inhabitants of the Sandwich Islands were savage cannibals. Christian missionaries went among them at the risk of being butchered, roasted, and consumed at a feast. In a few years these human monsters were brought under the influence of the Christian faith, and soon they gave up their brutal customs. Now they are a civilized and happy people. A few more such islands could perhaps be found, and if the Colonel wishes to show his superior generosity in a tangible way, it would be well for him to go in search for some of these and teach the people there the arts and manners of Christian civilization. This might be eminently hazardous especially in the case of so tall and well-formed a specimen of physical humanity as he is known to be; but it would do more than a thousand repetitions of his flaming lecture on "Man, Woman, and Child," to prove that he is really in earnest about the progress of mankind and has the grit of a genuine public benefactor in him. He would hardly be met in this work by Liberal Leagues, who would make all the arrangements to get him an audience and make the thing pay; but that would be just the circumstance to make the task doubly dear to his generous soul, and to draw out the full glare of his manly bravery.

But why should a man like Ingersoll be allowed to scatter his infidel poison, and to infuse the views of atheistic skepticism into the minds of the young? This question is sometimes asked without a sense of what it involves. We could not prevent him if we would, and we ought not if we could. Free speech is one of the strong points of modern life, and it is the chartered right of every one that comes under our national

colors. If Bob Ingersoll violates the laws and outrages the moral sense of the community, it is just that he should suffer the legal penalties. But if he keeps within the limits of freedom, as defined and guaranteed by law, it would be neither right nor wise to interfere with him. Pious Christian people often become too easily alarmed when their faith is attacked, and often they undertake the defence of the same with more zeal than wisdom. The cause of Christ is no sham, and it cannot be made to collapse by the eloquence and irony of free-thinkers. But Church members have their faults, and pious orthodox zeal may run into abuse. It will do no harm, therefore, if the finger of scorn is occasionally pointed at the short-comings of Christians, even if the work is done by scoffing atheists. There can be no doubt but that, in this way, the Church has been greatly benefited, the Christian life purified and strengthened, and theology made fresher and better adapted to the wants of the masses. It is true, the holiest and the best thing may be distorted and made ridiculous by a skillful satirist; but what is really genuine cannot be lowered, in this way, in the esteem and affection of mankind. A merry jester, making fun at holy things, may be listened to without serious danger. The flippant smartness of the antagonist may excite to laughter, but soon the better feelings of our nature will revolt against any such attempt to destroy our faith. Hence blasphemous irreverence undermines the religious belief of but few, and Christianity will not suffer by it. This is a great and durable power among men. It has not proved a failure thus far, and it is quite certain that it never will. It is a historic fact founded on verities, which are no where surpassed in solid immortal force. It has withstood the onslaughts of its foes in every age, and in all countries. It is the soul of our magnificent civilization, which leads both the individual and the race onward and upward to a nobler and a happier life. All its inspirations urge to progress. It lives in the hearts of men and in the institutions of society, in spite of apostacy and sin. Voltaire, Paine, and many others, have labored for its down-

fall in vain, and it will survive the thrusts of Col. Ingersoll as triumphantly, as it has outlived those of many mightier foes in days gone by.

Louis Agassiz, the late lamented Professor of natural science, was an Atheist in his time. Later he became a most decided and outspoken Theist. He published an essay on classification, in which he announced his change of views, and urged his fellow scientists to give up their opposition to natural theology. This raised a storm in the camp of materialists. They charged him with professing religious convictions for the purpose of gaining selfish ends; but in this attempt to lower his character they did not fare very well. It was understood by all those who knew him, that no scientist was ever more disinterested and unselfish in the pursuit of his calling, and that his life was a voluntary enthusiastic sacrifice to the cause of scientific progress. And then Agassiz claimed to have come to his theological convictions by pure scientific reasoning. In this way he had found that the classification of the animal world could not be the result of blind forces or chance, but that it must have come as the product of an intelligent mind in the process of creation. It will hardly answer to make such a genius the butt of ridicule, and to charge him with either the want of sincerity, brains, or scholarship, when in all these particulars he stands high above suspicion. His theistic solution of the scientific problem will have to be met on its own merits. This the Professor knew, and he cared little therefore for any criticism that was brought against him personally on account of his religious convictions, though it grieved him much that any of his friends should fail to see the necessity of his conclusion.

In all this the learned scientist was concerned particularly about the interests of science, and not about the success of a specific religious creed. When he announced his attitude towards natural theology, he did it solely and simply to benefit science as such. He feared that the ostentatious denial or ignoring of God, by the students of nature, would end in

making their labors sterile. His long experience had convinced him that a belief in God—a God who is behind and within the chaos of human knowledge—adds a wonderful stimulus to any one who attempts to penetrate into the region of the unknown. He confessed that he never prepared to enter a province of nature hitherto undiscovered, without breathing a prayer to the great and good Being, who hides His secrets from us only to allure us graciously on to unfold them. Men who lived without God in the world were said to be in a sad condition, but Agassiz was of the opinion that a scientist who lived in this Godless way was in a worse condition than ordinary men. The students of nature, he thought, would be more profitably employed in extending the boundaries of positive science, than in the propounding of dogmatic systems, miscalled positive philosophy.

Such a plea must sound very strange in the ears of such as are wedded to the notions of atheistic materialism; it is, however, the voice of a thoroughly practical common sense, and carries with it the force of reason. No species of scholarship can fail to become sterile when once it undertakes to run rigidly on its own plane, secluding itself from all cordial reference to what may lie beyond. Biblical theologians have sometimes endeavored to rule matters in that way, and none have been more ready to taunt and condemn them for their narrow dogmatic conservatism than the representatives of natural science; and it must be acknowledged that these strictures were just whenever a crime against scientific progress was committed. But now it seems matters have turned round, and positive dogmatism of the most frigid and arbitrary kind rules the councils of materialists. With them it does not only amount to a refusal of increasing their stock of knowledge from abroad, for the purpose of gaining greater breadth and freshness in their own sphere, but to the denial or ignoring of the law which must give tone and character to all science. The fears of Agassiz, relative to the future of the cause he represented, hinged on this point. He was afraid that science, and not theology, would suffer



through the dogmatic narrowness of her defenders. Time will show whether he had any just cause for such apprehensions. He was a man of experience in a broad sense. He had tried the logic of atheistic skepticism in his career of scientific discovery, and it may be taken for granted that he knew what that logic involved. And it is more than likely that the day is near at hand, when those who wish to secure the success of progressive scholarship on the domain of nature, will be compelled to accept the aid of natural theology at least. The popular experience and scholastic culture of these times is too full of the light of a beneficent theism, to be held and swayed by the sterile whims of dogmatic unbelief.

If such is the position of affairs in the sphere of scientific research, and of specific scholarship in the domain of the physical; how must it fare with the settlement of the great social and economic questions of the age? It used to be taken as a fixed fact that there was a philosophy of history, and of human progress, the issues of which were not at the mercy of blind fate and caprice. Certainly it would be a little startling if, in the face of so long and profound an experience, the notion of the divine supremacy would have to be dismissed, and we be obliged to fall back into the dreary chaos of a world without a wise Providence. Such a solution of our world-problem will not be gone into, one may be allowed to presume, without first counting the cost. The task of forcing the growth of social advancement down into such narrow grooves, after it has gained a full sweep on a higher and broader plane, would be rather a hazardous one. Civilization, as every one ought to know, never falls from the clouds, but is the historic growth of ages. It is not suddenly produced by the whims and brilliant fancies of individuals, but elaborated by the masses in accord with given maxims, opinions, and laws. Institutions, the history of which is known, enter into its development. From beginning to end it is the fruit, the historic outcome, of law, of order, of culture, of tenets, of dogmas, of institutions and associations. Hence it is possible to point out whence all these ingredients and factors



come, who had charge of them, and under what auspices they were made to bring about the known result. Modern life, as it now stands, has come to its condition in precisely this way. The social order of Christendom is the historic creation of the culture of Christian communities; it is the blessed fruit of the teachings of the Church and of her discipline. The historical data, by which this question must be met and settled, lie plainly on the surface. To pass them by, to ignore them, and to attempt its settlement in some arbitrary way, is dishonor to the cause of intelligence. Fair-minded men will not resort to such measures in any case, but especially not in the investigation of the data of an era of human progress, the issues of which are so sublimely grand in all their aspects that they cannot fail to be instinctively admired by the lovers of justice, equity, and beneficence.

Believers generally, and Christian believers in particular, may possess their souls in peace, though many loquacious and brilliant apostles of modern atheism are amusing themselves, and those who hear them, by making humorous and profane thrusts at the pillars of our Christian temple—the historic economic masterpiece of all the ages. If they assail the building in a workmanlike way, they can have the privilege of doing thorough execution, and clearing away the rubbish of our ruin; but if they mean to ignore the foundations, the pillars, the walls, the magnificent arches, the artistic glory, the mellow grandeur, and the immortal invulnerable strength of our *sanctum sanctorum*, while they lustily beat the air and make a great noise, as if they meant to destroy our great historic building by the force of rams' horns, we can well afford to let them have their own sweet way. Their slang and irony, though ever so smart and brilliant, will not wear. The sober second thought of the people will dismiss them as superficial skimmers, who had not the brains or the patience to look into the real nature and philosophy of the subject on which they presumed to sit in judgment. Nothing will correct itself more surely, and, in this age of general intelligence and profound historic knowledge,

more quickly than a false construction of the sense and facts of history. Christian civilization is history, in the most real and positive sense. If any one is foolish enough to work for its downfall, by lifting himself above the historical reality of its growth, and dealing in eloquent bluster for the purpose of momentary effect, he will have his pains for his reward, while the progress of the times will pass him over as a tiny pebble in a mighty stream.

Atheism has never been particularly prolific in the sphere of the beautiful and the good. It would certainly not be edifying, and much less ennobling, to examine into the lives and moral maxims of its promulgators in the palmiest days of its own peculiar glory. Ingersoll advocates the common decencies of Christian civilization. He is particularly emphatic in urging to conjugal fidelity, and kindred points of social morality. This is a radical change of base from the scurrilous behaviour and well-known opinions of a multitude of his predecessors, the genius of some of which he so much admires and commends. It is to be hoped that he and his merry circle of Free-thinkers will be able to maintain this new departure, so that there never will be another exhibition of the virtue of a philosophy which first cuts loose the human passions from the reins of retributive Divine justice, and then bids them revel with unchecked license in the slums of lust. Experience is an effective teacher to all people who have not lost their senses; and one may be allowed in charity to trust that atheistic scoffers have at least so much of reason left them that they see that moral license is the ruin of humanity, and that where the restraints of social decency are removed, the highway of life will soon be strewn with the skeletons and ghastly wrecks of prosperity and bliss.

Absolving mankind from personal responsibility to Divine law is a first-class way, not only to make society sterile in all the nobler graces of human culture, but also to turn it into a moldering mass of rottenness and ruin. Hence we need not wonder that the sad experience of the past is curing modern

unbelievers from the insanity of moral license, and that they are at last bravely espousing the cause of the Decalogue. It is to be devoutly wished that the suggestive outcome of this masterly ethic and economic wisdom will yet drive them to the utmost verge of personal purity and social fidelity, since that would certainly be something "new under the sun," and would show that madness is at least sometimes the father of common-sense.

In the vast domain of art, the sense of the beautiful in the classic productions of the mind, has never received superior inspiration from the virus of unbelief. The ancient world did not project its sublime models on the rigid level of a square godless materialism. Its ideal of the beautiful demanded the deification of the powers of nature, the projection of the natural into the realm of the supernatural, for the grand and lofty purposes of art. If it had not been for the mythologic fancies and metaphysical speculations of classical antiquity, it would have remained as sterile in the domain of art as it proved barren in pure morality and the blessed spirit of public beneficence. And those who are ignorant of this fact, or willfully ignore it, while they propose to create an economic order of things, specifically grand and generous, on the plane of a rigidly-bounded secularism, will likely have a worse time of it than had the Priests of Baal, in Israel of old, when they undertook to wake up their sleeping idol by the logic of noise. The sarcasm of the brave old seer, who stood by and urged them to persevere in crying aloud, might not be altogether out of its legitimate sphere at the test-exhibitions of our loud-spoken, modern champions of atheistic humanism. It was very foolish, of course, to try to gain the favor of a god who was either asleep or on a journey, and hence did not hear the shouting of his worshipers; but it is infinitely more foolish to dream of a superior swelling of poetic genius, and a larger flow of pure and generous impulse, by forcing the powers of imagination down into the Procrustean bed of matter, beyond which it will not dare to go in the pursuit of artistic progress.

If learned divines would adopt the profession of itinerating lecturers, and would make it their special aim to open their treasure-houses of wit and irony, in eloquent flow, on the vagaries of science, and the miscarriages of art, for the avowed purpose of destroying the popular faith in the reality and beneficence of material progress and refined culture, they would lower their own scholastic attainments and holy calling a vast deal more in the estimation of the people, than they would weaken the popular confidence in the comprehensive growth of the times. And it is reasonable to suppose that the champions of materialism are bound by this same cardinal law of success. Nature itself abhors rigid levels. The earth is not made up of a collection of stiff, unbending horizontals. It comprises a magnificent variety of depressions and elevations; of curves and tangents, in the grand museum of its geometric piles. In the wisdom of the great Master-builder, it was made a globe, having deep valleys and high mountains, with an atmosphere and a universe lying around and above it; and its mountains, with their towering peaks and wild romantic scenery, are, like a Gothic arch, a thing of strength and beauty. Could it be flattened into one vast prairie, and arrayed in all the glory of rural vegetation, with the universe beyond blotted out of existence—that would hardly add anything to its artistic charms and suggestions. In view of such a world, the poetic genius of the ages would have hardly soared as high into the realm of the ideal and the sublime, and the master-pieces of sculpture would scarcely have gained in that mysterious grandeur which gives them a supernatural force in the culture of the race. And if such had been the architecture of the globe, what would the architecture of civilization have been?

Is it philosophy, then, to assume that, in the sphere of ethics and of social law, everything above the level of the human and the physical must be peremptorily excluded, and all be forced to run in the dry ruts of an earth-bound humanitarianism? Surely the common-sense of the times may claim the liberty, not only to say emphatically no to this kind of intellectual

narrowness, but also to reject it without ceremony as the arch enemy of social progress. Agassiz feared injury from ostentatious unbelief on this very ground; and it will be seen whether his fears were not grounded in a profound and far-seeing sense, of the logic of events.

Let atheistic scoffers do their very best to eliminate the cardinal facts of religious creed from the economic order of human life, and we will see which will suffer most, Biblical faith and scholarship, or the reputation of so-called positive philosophy. Life must be dealt with as we find it when we come to sit in judgment on the importance of religious convictions. No amount of intellectual skylarking and brilliant balderdash will enable any one to override the native instinct and historic growth of mankind in its reliance on the immortal verities of the spiritual and the unseen.

Progress is the watchword of our age. In this it is but the re-echo, the normal historic outcome, of the Christian life of our era. The tendency of this has been onward and upward from the start. Periods of stagnation came in, and traditions often grew dry and superannuated as the process of history went on; but this only caused a check, and never an interruption, of the progressive tendencies. While it is still incomplete in its historic social development, it is open to advancement, both in its confessional dogmas and conventional usages, which can never be said to be fixed and finished once for all and forever. But this involves no abandonment of its Divine origin and power, or an elimination of its supernatural forces and Divine ideals, but rather a full enforcement of these in the glory of their saving agency. The world needs no relaxation of religious convictions, such as the pure Gospel of Jesus Christ inspires, wherever it is held up and exemplified in the Divine-human strength of its God-created beneficence; but it rather wants a full measure of this to procure a perennial flow of the graces which give to life all the sweetness and generous amity of a perfect state of social bliss. But to adopt the policy of materialists would be going back to the supremacy of blind caprice,

which would be worse than the poetic supernaturalism of cultivated heathendom.

Let Ingersollism be looked squarely in the face, then; let its blatant mask be removed so that it can be seen in the diabolic ugliness of its philosophic spleen and self-conceit, and an enlightened public will dispose of it in a fair but summary way. Indeed, it might perhaps be regarded as unnecessary, if not as beneath the dignity of Christian belief, to go out of the way for the purpose of noticing the blasphemous vagaries of this intellectual free-booter. But that after all is looking at but one side of the matter. Encamped behind the bulwarks and battlements of history and reason, why should we not readily accept the service of anything in coming to a better conception of the truth, though it be the pleading of Balaam's ass? Let Bob keep on lecturing in his usual strain, let him play giant with the pillars of the castles of the Philistines, and he and his atheistic colleagues may have the pleasure of seeing a great crash, if their luminous brains be not too soon knocked out of their philosophic equilibrium by the falling of the walls. Thrusting aside all arbitrary methods in this business, and all notions of orthodox dignity, let us come down and see what the end of this humanistic blarney and brag shall be.

\* ART. VII.—THE THEOLOGY OF THE GERMAN REFORMED  
CHURCH.

BY THE EDITOR.

I ESTEEM it an honor and a privilege to present some remarks on the present occasion before this learned and venerable assembly, on "The Theology of the German Reformed Church." The occasion is one that rejoices the hearts of all who long and pray for closer union and cooperation among all portions of the one church of our Lord. As the principle of Church unity, according to the Protestant theory, holds primarily in the union of all believers in one common Lord, "one Lord, one faith, one baptism," it follows that the external union in the organization of the Church must be free, not constrained. Difference and variety are not opposed to unity. It is not inconsistent, therefore, with the object and purpose of this Alliance to study the differences as well as the agreement of the Churches that are represented in its plan and organization. They all belong to one great family, and it is no more to be expected that they should entirely agree in their apprehension of all particular truths than that members of the same family should all look entirely alike. It is sufficient that the family resemblance should appear in all, and that this resemblance should reveal the unity of the common family life.

The Reformed Church of Germany, extending now into other lands, and maintaining a vigorous independent organization in America, has its roots in original Protestantism, having started in German-Switzerland simultaneously with the Lutheran Reformation in Würtemberg, and establishing itself subsequently in the Palatinate and in other sections of Germany. Among

\* An Essay read before the Alliance of the Reformed Churches in Philadelphia, September 29th, 1880.



all the Reformed churches, it led the way in developing the peculiar type of Protestant doctrines and principles which has distinguished them in different lands, in the Netherlands, in France, England, and Scotland, from the Lutheran Church. This distinction started, as is well known, in the divergence between the Reformed and the Lutheran Church on the central doctrine of the Lord's Supper, that manifested itself already in the early history of the Reformation, whilst it comprehended differences in reference also to many other doctrines and principles. Zwingli, approaching the Reformation more from an objective standpoint, starting with the sovereignty of God, directed his opposition primarily against the tendency in the Roman Church towards idolatry, as this manifested itself in the worship of the Virgin Mary and the saints, and the worship of the host in the mass. In like manner, maintaining the sole authority of the Word of God, he opposed the exaltation of mere human tradition to an equality with the inspired Scriptures. Luther started more from a subjective standpoint, directing his opposition to the Judaizing errors, the semi-Pelagianism, of the Roman Church in holding forth the merit of good works. Against this he urged the doctrine of justification by faith alone through the all-sufficient merits of Jesus Christ. In the emphasis Zwingli placed upon the authority of the Word of God in the Scriptures, in his exaltation of the divine sovereignty, over against all worship of the creature, and in finding in this the ultimate ground of the election of believers unto eternal life and of their justification and salvation, in his doctrine of the Lord's Supper over against the Lutheran view, as well as the Roman theory of transubstantiation, and in the practical account he made of the ethical significance of the law in the life of the believer, as well as in the organization and discipline of the Church, he advanced principles which became permanent characteristics of the Reformed churches in general.

His doctrine of the Lord's Supper was formulated mainly from the standpoint of opposition to the error of the mass, and no doubt lacked somewhat of the positive element that was



given to it by Melanchthon and Calvin, and which found expression subsequently in the Reformed Confessions generally; but there is reason to believe that Zwingli did not altogether overlook the positive side, participation in the body and blood of the Lord in the holy communion, and that if his life had been spared he would have appeared more fully in agreement with Calvin. It was on this doctrine that the division first took place between the Reformed and Lutheran Reformation, in the effort to harmonize and unite them at the celebrated Marburg Conference in 1529. At this conference the fifteen articles were adopted, which after passing through some modifications became the basis of the Augsburg Confession, but on the doctrine of the Lord's Supper a sharp division took place, which no subsequent efforts could heal. We may accept this division as a necessity which was overruled in saving both the Reformed and Lutheran confessions from falling into a fatal extreme on either side. It stands in portions of the Protestant world even to-day as representing the different types of doctrine and life that characterize these two original divisions of Protestantism, and when inwardly reconciled, it will serve to bring them more fully into harmony and union. Whatever necessity there was, therefore, for this division in order to preserve sound doctrine, Zwingli assumed a responsibility here which became shared with him more or less by all the Reformed Churches, and in so far he may be regarded as their representative, and thus one of their great leaders. It serves to show also that differences in the enjoyment of freedom are better than constrained uniformity, and that they may be overruled to aid in the unfolding of the fruitfulness and fulness of truth.

Meantime, and before Calvin came upon the scene, a modification was going forward in the bosom of the German Church-life, under the influence of Melanchthon. He had been led by independent study to differ from some of the views of Luther, although while Luther lived he seemed unable or unwilling to assert the difference. This difference always referred itself to this salient point in reference to which the original separation of

the two Protestant Confessions had taken place under no little excitement and peril, although here again, as in the case of Zwingli, it reached also to other points. This divergence of Melanchthon from Luther's views became the representative and rallying point in Germany for what came to be regarded as a Reformed type of doctrine, and gave indications at one time of carrying with it the larger portion of German Protestantism. The old and strict Lutheran element became at length aroused, and asserted itself, not without partizan bitterness over against Philippism, or crypto-Calvinism, as this latter was called, until the Lutheran Confession, passing through a number of discussions, reached its full development in the *Formula Concordiæ*, while Melancthonianism became more and more attracted to the Reformed Church and the Reformed type of doctrine outside of Germany. There can be no doubt, however, that it was the presence and influence of Calvin, and his distinct and clear statement of the doctrine of the Lord's Supper, as well as other doctrines, that strengthened and confirmed Melanchthon in holding his position in distinction from that of Luther. While the Reformed Church honors the learned and gentle Melanchthon, the Preceptor Germaniæ, the author of the *Loci Communes* and the altered Augsburg Confession; and while the German Reformed Church finds in his type of doctrine and his mild and catholic spirit, one of the leading elements, if not the leading element, in her confession, yet when Calvin comes upon the stage he stands forth clearly and confessedly as *the* theologian of the great Reformation. Calvin at first sought to maintain harmony with Luther; he gave his sanction to the Augsburg Confession as altered by Melanchthon, and Luther, it is said, approved in turn of his tract, *de cæna Domini*; but when the progress of the sacramentarian controversy required it, he joined his sympathy with the Swiss Reformers, while at the same time he enunciated the view which complemented and completed the view of Zwingli, and which was adopted in all the leading Reformed Confessions.

Thus we have three leading Reformers, whose teaching and influence became united in the origin of the German Reformed Church, Zwingli, Melanchthon, and Calvin. The Reformed Church in the Palatinate was organized and established under the influence and direction of Melanchthon. The type of doctrine maintained there previous to the formation of the Heidelberg Catechism was Melanchthonian, but there were also disorganizing elements at work disturbing its peace, and on this account the Palatinate Elector, with true fatherly affection for his people, and deep concern for their spiritual welfare, applied to Melanchthon for advice in establishing the Church in his Electorate on a firm foundation. There were Lutheran, Calvinistic, and Melanchthonian theologians, occupied as teachers in the University of Heidelberg. The ultra Lutherans were soon eliminated, and there remained only the influence of Calvin and Melanchthon, together with some adherents of Zwingli. These, we may say, united in the formation of the Heidelberg Catechism, the most irenic and the most widely favored of all the Reformed Confessions, the chief Confession of the German Reformed Church in Europe, and the only Confession of the Reformed Church in the United States of America.

From this brief statement it is not difficult to determine the leading feature of the faith of the German Reformed Church as compared with other branches of the Reformed Church. While *Heppe* has labored to show that the Reformed Church of Germany owes everything to Melanchthon and nothing to Calvin, and such writers as Sudhoff and Sweitzer have tried to show that its stand-point is purely Calvinistic, the truth must doubtless be found between these two positions. It was moulded under the influence of Calvin and Melanchthon, and also to some extent that of Zwingli and his fellow Swiss Reformers.

In its doctrinal position as contained in the Heidelberg Catechism it asserts in general the position of Calvinism over against Arminianism, or we may say it asserts the old Augustinian position on the subjects of sin and grace over against Pelagianism. It asserts the utter ruin of the whole race through the

fall and disobedience of our first parents in paradise, so that man as the race or as an individual has no ability to recover himself from this lost condition. All who are born into the world are involved in their very birth in sin and guilt. The origin of this sinful and guilty condition is traced to the fall of man, and its nature is explained only so far as this explanation is to be found in the organic character of the race as related to the first pair, or we may say in the relation between the generic and the individual life of man, according to which relation the fall of the first parents of the race included in it the fall of the race. The fall is viewed as a concrete fact and not as abstract, as generic and not as according to Pelagius, merely individual. It traces the origin of sin to the free will of man under the temptation of the devil, and thus avoids the metaphysical mystery that lies beyond. It thus avoids all fatalism as connected with the origin of sin, while in regard to the extent and nature of the fall and its consequence it is equally devoid of all taint of Pelagianism.

So also man's recovery from the fall is attributed absolutely and unconditionally to the free and unmerited grace of God in Jesus Christ. Instead of starting here, however, in the divine sovereignty, or the eternal abstract will of God in election and predestination as metaphysically apprehended, it refers directly to Jesus Christ, the God-man, who freely offered Himself a propitiatory sacrifice for man. The redemption is organic as the fall is organic. The second Adam forms a parallel with the first Adam, yet the redemption wrought out by Christ inures to the salvation of those only who are born again and made partakers of His life by the power of the Holy Ghost. The subjective condition for being made partakers of Christ and of possessing His righteousness as our justification before God is faith, "which involves a living apprehension, not simply of an abstract doctrine, but of the whole perennial fact of Christianity as embodied in the Apostles' creed. The great cardinal doctrine of justification by faith alone, through the imputation of Christ's satisfaction, righteousness and holiness, in opposition to all ideas

of merit on the part of the believer himself, is asserted in the strongest language. This threefold imputation itself implies, however, that the objective righteousness which is thus set over to our account in Christ, involves from the very start the principle of our personal sanctification. Apprehended by faith, it has become already the power of a new divine life in the subject of this faith; "for it is impossible that those who are thus implanted into Christ should *not* bring forth the fruits of thankfulness." Faith itself, comprehending thus in itself the whole force of the Christian life, is no product of the human will. The Holy Ghost "works it in our hearts by the preaching of the Gospel, and confirms it by the use of the sacraments." Dr. J. W. Nevin, *Hist. and Gen. of the Heidelberg Catechism*. Thus while we find here the substantial and positive elements of the Calvinistic system, at least under some of their aspects, the subject is treated rather Christologically than Theologically, and the metaphysical questions pertaining to the sovereignty of God in relation to the human will are not brought forward.

In setting forth the substance of revelation as contained in holy scripture, the Heidelberg Catechism is distinguished among the Reformed confessions by the prominence it gives to the Apostles' creed. In holding to the inspired word of God as above all human teaching in authority, it nevertheless seeks to apprehend the Scriptures in the light of the faith of the church as unanimously confessed in this oldest œcumenical creed. This teaches in sum the objects of faith as set forth in the Holy Scriptures. The Catechism did not seek to recast the original fundamentals of the Christian faith, it was not the object of the Reformation to do this, but rather to remove the errors and corruptions that had crept into the church, and assert such new principles only as were necessary for this purpose and at the same time aided in the legitimate historical progress of Christian truth. In this it avoided the danger of radical subjectivism and linked itself with the true catholic church of the past. While it regarded all human creeds and confessions as inferior to the inspired Scriptures in authority, it gave to them their proper

place as helps in the right understanding of the fundamental mysteries presented in the Bible.

As to the doctrine of the sacraments this church symbol adopts without reserve the Calvinistic theory. In regard to the Lord's Supper it incorporates the Zwinglian element of the symbolical and commemorative character of the sacrament, in opposition to the Roman theory of a repetition of the sacrifice of Christ in the mass, maintaining that the sacrifice on the cross was offered once for all and cannot be repeated, and that in the holy supper we are made to partake of the merits of that one sacrifice only by faith in the use of the elements of bread and wine; but going beyond this it asserts just as clearly that in the holy communion the believer also feeds upon the glorified body and blood of Christ through faith by the power of the Holy Ghost, and is thus nourished into everlasting life. The body and blood of Christ are not present in any sense as imprisoned in the bread and wine according to the Lutheran theory, so that all who partake of the one necessarily also partake of the other, whether believers or unbelievers; but neither on the other hand is this presence one of subjective remembrance only on the part of the communicant; but it is an objective spiritual real presence, exhibited and guaranteed to the believer in the use of the elements in the holy sacrament. This view of Calvin "passed into all the leading Reformed confessions of the sixteenth and seventeenth centuries, and must be regarded as the orthodox Reformed doctrine," while Zwingli's theory, which is more simple and intelligible, has considerable popular currency, but no symbolical authority. Dr. Schaff in *Creeds of Christendom*, vol. ii., p. 456. For this view, although the same was really held by Melancthon, the catechism is doubtless mainly indebted to the full and unmistakable presentation of it by Calvin; and this view it was mainly, and not his doctrine of predestination, which was designated as Calvinism and crypto-Calvinism by the Lutherans, and which obtained for the Reformed as a term of reproach the name of *sacramentarians*. As this doctrine is so central and far-reaching we may be pardoned

for dwelling upon it a little as it connects itself with the broader doctrine of the mystical union of believers with Christ, which has formed one of the chief characteristics of the faith of the German Reformed Church, and enters into its theology. It was in this form especially that the substance of the doctrine of the new regenerate life was presented in the Reformed Confessions. As fallen man derives his corrupt nature from Adam, by reason of which he is included in the fall and becomes subject to spiritual and eternal death, so by virtue of his union with Christ, the second Adam, he becomes possessed of a new regenerate nature, and thus shares with Him in the victory over sin and death, and inherits with Him eternal glory. And this participation, according to Calvin, refers not only to the divine nature of Christ, but also to His glorified humanity, so that, as he was accustomed to state it, although the flesh of Christ is now in heaven and believers on the earth, yet this separation is overcome by the Holy Spirit and the union is effected in the sphere of the supernatural. He is particular in stating this lest he may be misunderstood. In his Institutes he says: "Nor am I satisfied with those persons who, after having acknowledged that we have communion with Christ, when they mean to describe it, represent us merely as partakers of His spirit, but make no mention of His flesh and blood." And again: "Now, though the power of giving life to us is not an essential attribute of the body of Christ, which, in its original condition, was subject to mortality, and now lives by an immortality not its own, yet it is justly represented as the source of life, because it is endued with the plenitude of life to communicate to us . . . therefore He showed that the fulness of life dwelt in His humanity, that whoever partook of His flesh and blood, might at the same time enjoy a participation of life." The explanation thus given by Calvin has been superseded by conceiving of this presence of the humanity of Christ as dynamic, but the fact of the presence, in Calvin's view, remains undisputed.

This union is effected, not indeed by the sacraments, *ex opere operato*, but by the Holy Ghost, on the subjective condition of



faith, and through the Word and sacraments as divinely appointed means of grace. The Word and the sacraments work to the same end, the grace offered is one and the same for salvation; it is offered through the Word and confirmed in the believing use of the sacraments. How this can apply to the children of believers in the use of baptism it is not necessary here to attempt to explain. It is sufficient simply to state that, according to the Heidelberg Catechism, as well as the Reformed Confessions generally, they are included with their parents in the promise of the covenant and thus entitled to the sacrament of baptism. They are, therefore, to be treated and trained as in the covenant, and there is thus a basis prepared for religion as educational, giving us the idea of Christian nurture as related to baptism, a great truth, which even among pedo-baptist churches is so much overlooked at the present day. The idea that Christianity is life, and as such deeper than self-conscious experience, in the sense in which only adults can be the subjects of it, lies at the foundation of all true Christian culture; and only as this is held can infant baptism hold its proper meaning. Apart from this such baptism becomes an empty sign and gradually passes into disuse, or remains only as a dead tradition. In presenting this as a Protestant Reformed doctrine we assume, of course, the necessity of faith and the conscious experience of the grace of God, for the unfolding of the Christian life.

Having thus referred briefly to some of the salient points in the original faith of the German branch of the Reformed Church, it remains, in a like brief and general way, to characterize its theology.

It is the province and task of theology to reduce to systematic and scientific form the dogmas of faith derived by a believing church from the teachings of God's Word, having for its guide and ecclesiastic authority the denominational confession which it represents, and relating itself to the present conditions of the Christian life as unfolding itself in the midst of historical progress. It must therefore not only expound scientifically the



form of doctrines already formulated and as formulated, but it must have in view also the carrying forward of these doctrinal formulas to a higher plane of apprehension.

Hence theology must be historical and progressive. The subject matter remains ever the same unchanging revealed truth, but its apprehension must advance with the progress of Christian life, and in opposition to new forms of unbelief. The Protestant theology of the nineteenth century cannot in the nature of the case be the same as that of the sixteenth or seventeenth century. A wonderful progress has been made in history, in philosophy, science, in social problems during the three centuries that now lie between the present and the age of the Reformation. Under the impulse of that freedom of thought which was brought in with the Reformation the great modern systems of philosophy have arisen, and in part also passed away to make room for others yet to arise in the onward progress of thought. During these centuries the Protestant faith has been called to battle with the most gigantic form of error and unbelief since the days of Gnosticism, I mean Modern Rationalism. Like a great wave it swept over England, France, and Germany. As the smoke of the battle passes away we behold the citadel of truth still standing and more firm than ever. The Reformation doctrines become clothed in the vigor of their early youth; but we behold great changes in the manner in which they are scientifically formulated and the method in which they are defended.

During the scholastic period of Protestant theology in the 17th and 18th centuries the defence of Christianity rested in an extreme and exclusive way upon the Bible, while the old Reformation doctrine of Christian life and Christian experience, testifying the presence of divine grace in the heart, was kept comparatively in the background. The necessities of the contest revealed to the Church that Christians have not only the Bible, the written Word of God, for their defence, but that they have also an ever-living Christ, who is not only over and above the Church but also in the Church, as He was in the ship on stormy Genesaret. A reaction took place which served to bring more

to the front again the material principle of Protestantism, while the formal principle still maintains its place.

In the progress of German theology, especially since the time of the philosopher and theologian, Schleiermacher, who himself, it must be granted, mingled much in his teaching that is very far from being orthodox, German Reformed theology, in common with German theology generally, has made great account of the *Christological Principle* in organizing its system of doctrine. The Reformation principles remain undisturbed, but they are related from a different standpoint. And this change has come not by theological speculation, but in a legitimate historic way. The assault of unbelief, it was found, directed its force, not only against the Bible, but against the person of Christ, in the mythical theory of Strauss and the infidel romance of Renan. Never before did the Church, in response to this assault, produce a richer literature in reference to the person of Christ, and as a result the doctrine of the person of our Lord has taken its place as central in theological science.

In the person of Christ the primal questions and problems in regard to a personal Deity are solved. The question of this age between faith and unbelief, it is sometimes said, turns not on the peculiarities of the Christian religion, but on that which lies at the foundation of all religions, the existence of a personal God. It is a struggle between theism and atheism. The Christological standpoint puts the question just the other way. The real contest is between Christ-ism and atheism, Jesus Christ the only living and true God, or no God; for out of Christ God is forever unknowable, and only in Him is the Fatherhood of God absolutely revealed. We mean not to undervalue the universal, intuitive consciousness of God in man, nor the revelation in nature, reason and conscience, but the knowledge of God obtained from this source does not support the revelation in Christ, but the revelation in Christ supports it. The first steps of all true knowledge of God must begin in Christ, and the greatest progress in this knowledge can never

transcend Him. He is the Alpha and the Omega, the beginning and the ending. The whole contest of this age in regard to acknowledging or rejecting belief in a personal God resolves itself absolutely into acknowledging Christ as the supreme Lord of the Universe, over all God blessed forevermore!

As the person of Christ is the absolute revelation of God, so also is He the centre and source of the work of Redemption. There are many separate doctrines pertaining to soteriology, growing out of the work of Christ for man's salvation, and it is often disputed which aspect of His work should be regarded as principal and central. His incarnation, His active and passive obedience, His death on the cross, His resurrection and ascension, are all cardinal facts, but they all find their proper significance in His divine-human person. What He has done for fallen man receives its true value from what He is. The doctrine of the atonement has given rise to different theories: the primitive theory of an offering made to Satan, the Mediæval Anselmic theory of satisfaction to God, and the modern governmental and moral suasion theories. Elements of truth are contained in all of them, but as held separately they become each one imperfect and defective. The central point from which to view them all and to unite and harmonize the truth in them all, as well as to eliminate their errors is the person of Christ as Redeemer, the generic Head of a regenerate race, in whom the separation between God and man is overcome and the true at-one-ment accomplished.

Christ is not only the means of salvation, *through* whom redemption is made, but He is also the source of salvation, and it may be suggested that the metaphysical questions concerning the divine will and sovereignty as related to man's salvation must here find their solution. The doctrine of the divine foreknowledge and fore-ordination is too clearly revealed in the Word of God to be questioned and doubted, and the Reformed Church has no disposition to suppress it simply because human reason may not be able fully to comprehend it; but the Christological principle leads us to regard this will of God not as

abstract, not as before Christ and out of Christ, but according to the wording of the Reformed Confessions, *in* Christ He hath chosen His people from the foundation of the world.

The harmony of the divine will and human will, involving the question of human freedom, is established primarily in the person of our Lord, and all the difficulties in reference to it must find their solution there. On the plane of abstract ratiocination logic ever tends to carry us either towards a determinism which ends in fate, or towards indifferentism which lands us in mere blind chance. The two factors come together, the divine will and the human will, harmoniously in the person and work of Christ, and His life presents the actual solution of the apparent contradiction between necessity and freedom. There the question may be studied in a living concrete way, and if the mystery still remains for human reason, the fact nevertheless challenges our implicit faith.

We might bring forward other examples to illustrate the manner in which the principle which makes the person of Christ central in theology, as He is the central Sun in the spiritual universe, serves to organize all separate doctrines of our holy religion in relation to this common centre, but these must suffice.

In presenting this as a leading characteristic of German Reformed theology we mean not to claim it as peculiar to that theology. It is characteristic of the later orthodox German theology as a whole, which made common cause against the assaults of modern rationalism. Nor do we mean to hold up German theology as free from serious faults as compared with the theology of other portions of the Reformed Church. The German Reformed Church in this country, while it has cultivated sympathy with the fatherland and sought to receive from it all that is good and true, values its Reformed birthright of freedom too highly to bow before any other authority than the Word of God. We hail what is good and true in the progress of Reformed theology in Scotland, England, Holland and other countries as well, for they all grow out of one great common

heritage. Much less do we subordinate theology to any of the great systems of philosophy that have arisen in Germany in the modern age. Much that they have produced will stand as permanent acquisitions to philosophical science, but much has already passed away and much will yet pass away as mere hay and stubble. The data of Christian theology as given by revelation stands above all the deductions of mere reason. But theology never can ignore philosophy or science. Reason and natural truth are from God as well as supernatural revelation, and the truth of revelation must continually authenticate itself more and more in the realm of philosophy and science as the true light that is to illumine all truth. Protestantism stands committed from the beginning to the position that Christian truth is able to permeate and mould all forms and spheres of human thought without external force or compulsion, and without resorting to any assumed human infallible authority, and therefore it must meet philosophy and science by the power of truth alone. The experience of the past affords good encouragement that the triumph over error is not uncertain.

In accepting what we have designated as the Christological principle in its theology, however, the German Reformed Church does not undervalue the importance which it has always attached, in common with all the Reformed Churches, to the formal principle of Protestantism, the Bible as the only rule of faith and practice, and next to this the authority of its Reformation Confessions as in harmony with the Reformed Confessions generally.

"Zwingli begins," we are told in the Creeds of Christendom by Dr. Schaff, "with the objective (or formal) principle of Protestantism, namely, the exclusive and absolute authority of the Bible in all matters of Christian faith and practice. The Reformed Confessions do the same; while the Lutheran Confessions start with the subjective (or material) principle of justification by faith alone, and make this 'the article of a standing or falling church.'" While both these divisions of Protestantism alike hold to the supreme authority of the Scriptures, as

above all human traditions, the Reformed Churches have always been distinguished for the emphasis they placed upon this truth. And the German Reformed Church claims here to stand fully abreast with her sister Reformed churches. A distinction is, indeed, made between the objective facts of revelation and the written Word; between what is sometimes called the subject-matter and the written form of revelation; but while they are distinguished, they are never separated. The Incarnate Word and the written Word are in a profound sense one.

There was, indeed, as we have already seen, a tendency in the seventeenth and eighteenth centuries to present the revelation in the written word in a somewhat one-sided way. The letter of Scripture seemed to be substituted in the place of the living Christ, and belief in its mere doctrines as orthodox was too much identified with that living faith which is wrought in the heart by the Holy Ghost. Faith thus became mere formal orthodoxy. And the defence of Christianity was made to rest entirely in the proof before the bar of reason of the inspiration of the Scriptures. This appeared particularly in England in the contest with Deism; but it existed also in Germany, and it required a revival of the Christian life in both countries to direct attention to the difference between a formal, lifeless orthodoxy and a living, experimental Christianity. But while the Bible in this way may become a dead letter, and reverence for it turn into mere Bibliolatry, the truth nevertheless remains that the Word of God, in its true sense and meaning, in its internal life and power, is of fundamental importance for the faith of the Church. And this, not merely because we are dependent upon the written Word for our knowledge of the great facts of Christianity; for we can conceive of this knowledge coming down to us more or less correctly through an unwritten tradition; but because the Bible is the ever-living Word of God, and has power through the preaching of it to beget faith in the heart through the operation of the Holy Ghost.

As the written Word stands in Christ the Incarnate Word, so Christ is also in the written Word. "My words, they are spirit and they are life." It is hardly necessary to say, that it claims this life and power for itself in passages too numerous to mention. We must regard the Bible, therefore, not only as the record of revelation, the critical standard for all true faith and right practice, but also as carrying in it a living power to beget and to nourish faith. It is not only necessary for theologians in constructing their systems of theology, but for all people in the beginning and maintenance of Christian faith and Christian life. Systematic theology must, therefore, find its basis and source in Biblical theology, or in the Bible. This position is accepted and maintained in the theology of the German Reformed Church.

She cannot look with indifference, therefore, upon the new contest that is being waged against the Bible from the standpoint of science. In one sense, it is an old contest that has been waged over and over again in the history of the Church; but the new appliances that have been gained by the wonderful progress of science and worldly knowledge generally renders it in some sense a new contest. The contest is not between the Bible and science, but between the Bible and a misuse of the teachings of science in the hands of unbelief. More and more it has been made to appear that the light of the Word of God illumines all earthly knowledge; and as the church apprehends more and more the hidden depths of that well-spring of heavenly wisdom, its light will continue to shine with increasing splendor through the night of a fallen world until the heavenly day shall dawn.

While then we characterize the theology of the Reformed Church as Christological, we may characterize it also as Biblical—Christ and His Word, one and inseparable.

One more characteristic of German Reformed theology to which we refer is what we may designate its churchly character, or the place and importance which it assigns the Church in the redeeming work of Christ.



As to the general position of the German Reformed Church on this subject, we may say, that it is fundamentally in harmony with that held by the Reformed Churches generally. It recognizes the Church as the mystical body of Christ, which comprehends in its communion all true believers in all ages of the world. The Reformation teaching universally brought forward a distinction between what was designated as the visible and the invisible church in opposition to the Roman view, which identified the two. This distinction may be made from different points of view. It may be made from the stand-point of the divine decrees, making the invisible Church to consist of the elect. It may be made in such sense as to undervalue the necessity or importance of the visible Church. In German Reformed theology it is conceived of rather in the sense of the ideal and the actual church. The fact itself of a distinction is recognized in the Protestant view as a necessary inference resulting from actual history. The Jewish Church evidently fell into error and corruption, and the Apostle Paul clearly distinguishes between the external Israel and the spiritual Israel. The Roman church of the mediæval period fell into error and corruption, and it became evident that the organization of the Hierarchy no longer properly represented and expressed the spiritual life of the faithful. The conclusion was rightly drawn, therefore, that a distinction must be made between the essence and the form of Christianity. Indeed, the Saviour clearly teaches that external membership in the kingdom of God on earth does not always and necessarily imply participation in the spirit and life of that kingdom.

But these two, the visible and the invisible, the internal and the external, or the ideal and the actual must not be separated, in the spirit of Donatism, except so far as proper and wholesome discipline may be required to preserve the purity of the Church. The full and final separation cannot take place until the end of the world. Though the Jewish Church fell into error and corruption, yet salvation was of the Jews; but the spiritual life of the old organization was taken



up in the new form which the Church assumed in its Christian form. Although there is not a full parallel between the two cases, yet it is sufficient to show that the life of the Christian Church at certain epochs, in like manner emerges from the old corrupt form, and passes into new without destroying the true historical continuity of the Church. Thus the Church continues as one organic body reaching down through all the ages in real historical succession, and extends into all lands without losing its true spiritual unity. There may be different external organizations, while there is one organism.

The importance attached to the Church by the Heidelberg Catechism appears in the fact that it is treated of in the second part, which expounds the way of redemption, and not in the third part which treats of thankfulness, from which we may infer that the Church is not merely a union of those who without it have already received the gifts of divine grace, but that membership in it and the enjoyment of its ordinances pertain necessarily to the reception and growth of the grace of salvation. This importance appears also in the place that is given in the catechism to infant baptism, and in the attention paid by the Church, from the beginning, to catechization, and the meaning attached to the rite of confirmation in receiving catechumens into full communion in the Church, and admitting them to the Lord's Supper. It appears in the place that is given to the Apostles' Creed in the teaching of the Church, recognizing the proper use of this form of tradition in the exposition of the Scriptures. It appears in the retaining of liturgical forms in the public worship of the sanctuary, in the observance of the leading Church festivals, and, in general, in the conservative spirit manifested in the manner in which ancient and venerable churchly usages are retained.

We may not say, perhaps, that more importance is thus attached to the Church in its visible character than the words of Calvin express so strongly, where he says of it, that "there is no other way of entrance into life, unless we are conceived of her, born of her, nourished at her breast, and

continually preserved under her care and government till we are divested of this mortal flesh, and become like the angels;" or where he says: "As it is necessary, therefore, to believe that Church which is invisible to us, and known to God alone, so this Church, which is visible to us, we are commanded to honor, and to maintain communion with it," and that "out of her bosom there can be no hope of remission of sins, or any salvation;" but in actual fact and history, the Reformed Church of Germany is more churchly in doctrine, customs and usages, than other Reformed Churches holding to the Presbyterian polity.

It is known to those who are acquainted with the internal history of the Reformed Church in this country, that this formed one of the subjects in the long theological controversy which has agitated that body, and which has now happily come to a close. In the remarks I have made upon it, I have endeavored to set forth, not the view of any party or school, but what is now the attitude of the whole Church. The controversy forms a chapter in the history of Reformed Theology, in this country, which belongs to the past. The return of reconciliation and peace finds us a united Church—our unity, though strained and tested, has never been broken—and the good results are already manifest in the increased prosperity which attends the practical work committed to her care.

Our Church has inherited a precious legacy from her past history. From the mountains of Switzerland, where the voice of Zwingli, and his fellow-Swiss Reformers, first sounded the note of the Reformation; from her home in the Palatinate, where she was nourished under the care of the pious Elector, and the teachings of the disciples of Melancthon and Calvin; from scenes of persecution, where her people sealed their faith by martyrdom; and through the struggles and trials of her early settlers in this country, pilgrims from the fatherland, and exiles for conscience sake, she has gone forth and lived and prospered under the care of the great Head of the Church, and she comes in this Alliance, through her humble representatives, to present her greeting in this joyous re-union of the Reformed Churches throughout the world.

## RECENT PUBLICATIONS.

CYCLOPEDIA OF BIBLICAL, THEOLOGICAL, AND ECCLESIASTICAL LITERATURE. Prepared by the Rev. John McClintock, D. D., and James Strong, S. T. D. Vol. 1X.—R.H.—S.T. New York. Harper & Brothers, Publishers, Franklin Square. 1880. Pp. 1089.

This elaborate work was projected and commenced a number of years ago by its editors, when, it was thought, it would be completed in six volumes. After a large amount of the material had been gathered, and whilst the fourth volume was in the press, the editor-in-chief, Rev. Dr. McClintock, died, greatly lamented and beloved. The work has since been carried forward by the remaining editor, assisted by a large number of able contributors from various religious denominations. It has grown on their hands, so that another volume besides the present one will be required to bring it to a close, which is to be still followed by a supplementary volume, to include every thing of value found in the new edition of Herzog's *Real Encyclopædie* not already given in the present Cyclopædia.

The work, when completed, will form a convenient thesaurus of every thing valuable in biblical, theological and ecclesiastical literature. The articles in the different departments are written by able and skillful hands. In the department of religious biography, it is especially full, which, to us is an interesting and attractive feature, though by some this is thought to be an objection. Accuracy of statement, however, in this as well as in other departments, is of the greatest importance, though it is difficult to secure it in every particular. We looked over a number of sketches of persons, with whose history we have been familiar, and have found them generally correct. Two rather remarkable exceptions, however, came under our observation, in the present volume, namely, sketches of the foreign missionary the Rev. Dr. B. Schneider and of the Rev. John H. Smaltz.

The former was a son of an elder of the Reformed Church, and he himself, though licensed and ordained in the Presbyterian Church, was a minister of the Reformed Church, the greater part of his ministerial life, and at the time of his death, a member of the Maryland Classis. The latter was licensed and ordained by the Reformed (Dutch) Church, and after spending five or six years in its connection, passed over into the Reformed (German) Church, in which he spent about twenty years of his active ministerial life, laboring in different pastoral charges. He passed over into the Presbyterian Church late in life, after he ceased to have charge of a congregation. The sketches describe both as ministers of the Presbyterian Church, and their connection with the Reformed Church is entirely ignored. The parties who prepared these sketches evidently drew upon defective sources of information, which only too frequently exist, as we have ourselves observed on different occasions. A valuable colored map of the Peninsula of Sinai accompanies the present volume.



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Rev Prof F. A. Green

VOL. II.

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No. 1.

THE  
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EDITOR:

THOMAS G. APPLE, D.D.,

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